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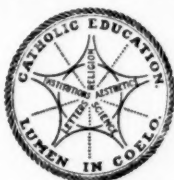
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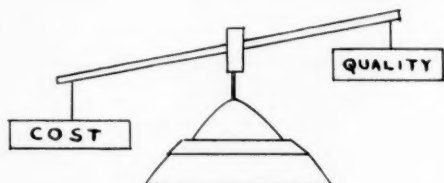
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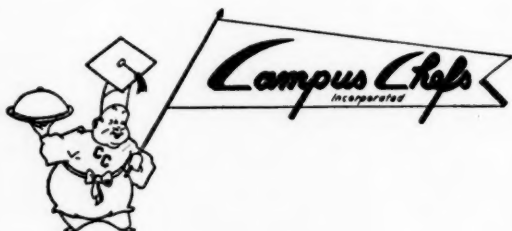
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THE CATHOLIC COLLEGE FOR WOMEN AND EDUCATION FOR LEADERSHIP

By Sister Margaret Ann Berry, D.C.*

WHY DO NOT CATHOLIC COLLEGES for women articulate leadership training as a specific objective? Do they feel that such training is undesirable? Not practicable or possible? Are they afraid to undertake it? Are they persuaded that leadership is automatically and necessarily produced by knowledge or by personal spiritual development?

These questions are of serious concern to me as a result of an investigation undertaken for my own college. I should like to share my findings in the hope that other college faculties and administrations may be motivated to reassay their own attitudes and practices in this important area.

As conceived in this paper, leadership is "the activity of influencing people to co-operate toward some goal which they come to find desirable."¹ Taken from Ordway Tead's book, *The Art of Leadership*, this definition has found general ratification among current thinkers, among whom may be cited Steuart Henderson Britt in his 1941 text, *The Social Psychology of Modern Life*,² and the Jesuit sociologist, Father Vincent Herr, in his 1945 book entitled *How We Influence One Another*.³ Supplementing this definition is Webster's description of a leader as one who precedes others to guide or show the way.

Leadership, as proposed in this paper, is related chiefly to social, intellectual and spiritual pursuits. Thus intellectual leadership would be characterized by the acquisition and dissemination of knowledge in such a way that others are inspired to similar activity. Social leadership would consist of the effort, emulated by others, to establish justice, charity, and peace among men. Spiritual leadership would require the cultivation of religious and moral

*Sister Margaret Ann Berry, D.C., Ph.D., is assistant professor of English at Saint Joseph College, Emmitsburg, Maryland.

¹Ordway Tead, *The Art of Leadership* (New York: McGraw-Hill Book Co., 1935), p. 20.

²Steuart Henderson Britt, *Social Psychology of Modern Life* (New York: Rinehart and Co., 1949), p. 341.

³Vincent V. Herr, *How We Influence One Another: the Psychology of Social Interaction* (Milwaukee: Bruce Publishing Co., 1945), p. 56.

values in such a way as to motivate others to improve their lives similarly.

These definitions constitute the basis of my conviction that Christ, His Church, and higher education lay upon us the solemn obligation to train for leadership.

A THREEFOLD DIRECTIVE

And first there is the command of Jesus Christ—not to the chosen priestly twelve, but to the multitudes upon the mountain; to all, in fact, who would follow Him: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Is this not to influence others to co-operate toward a goal which they have come to find desirable? Is there not something necessary and urgent about the Divine idea, expressed on the same occasion, that Christians are to be the salt of the earth? And what of the condemnation of Christ in the words: "But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to be trodden on by men."

Then there is the parable of the talents, with the same condemnatory conclusion for those who fail to use their talents to multiply the wealth of the Master—sanctifying grace in human souls. Who will question the fact that a Catholic college education is a talent of a great order, a talent for which God will require rich returns in the social as well as in the private order? The chief attacks upon religion and morality are being made today by intellectually educated men who must be refuted by intellectually educated Catholics. The attacks are literary, philosophical, scientific. Answers to these attacks can hardly be learned except in a Catholic college. How dare we adopt a negative attitude which encourages our graduates to silent passivity in the face of these attacks?

Secondly, there is the command of the Church, voiced by the Holy Pontiffs, and eminently by Pope Pius XII, a leader who cannot be accused of mincing his words or equivocating his instructions. Addressing the Catholic women of Rome on the duties of women in social and political life, October 21, 1945, he declares:

The fate of the family, the fate of human relations are at stake. They are in your hands. Every woman has then,

mark it well [how much more every woman with a Catholic college education], the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and way suited to the condition of each so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize, and achieve its restoration.⁴

And then, scotching the heresy that it is sufficient to train our girls just to be themselves good Catholics, the same Holy Father declares in his allocution to the Congress of the International Union of Catholic Women's Leagues that this view of a merely private spirituality, devoid of intervention in civil or social life, is false and anti-Catholic.

The slogan should be the very opposite: be present everywhere for the faith, for Christ, in every way and to the uttermost possible limit, wherever vital interests are at stake, wherever laws bearing on the worship of God, marriage, the family, the school, the social order are proposed and discussed. Be there on guard and in action, whenever through education the soul of a people is being forged. Unfortunately, too often in such crises Catholic organizations are conspicuous only by their absence.⁵

Father John Cronin, of the National Catholic Welfare Conference, paraphrases this thought in his volume, *Catholic Social Principles*, when he says:

There are Catholics who preach a spiritual isolationism. Their answer to the evils of society is a revolt through non-participation. The Catholic is to live up to the counsels of perfection and concentrate upon personal spiritual progress. But this individualism would be an abandonment of social justice, since it leaves society untouched. It is essentially selfish and nonapostolic. Our mission is to change the world, not abandon it to its fate.⁶

⁴ Pius XII, *Woman's Duties in Social and Political Life* (Washington, D. C.: National Council of Catholic Women, 1945), p. 9.

⁵ Pius XII, *Papal Directives for the Woman of Today* (Washington, D. C.: National Council of Catholic Women, 1947), p. 7.

⁶ John Francis Cronin, *Catholic Social Principles: the Social Teaching of the Catholic Church Applied to American Economic Life* (Milwaukee: Bruce Publishing Co., 1955), p. 119.

Thirdly, there is the verdict of the educational world itself on the function of higher education, and in particular of liberal education. The American Association of University Professors, for example, defines, *the* purpose of undergraduate education as "the maintenance and development of civilization through the training of men and women for intellectual and moral leadership."⁷ The noted Catholic educator, Father Joseph Husslein, declares that "the responsibility of preparing for true leadership descends as a solemn obligation upon Catholic college men and women."⁸ James L. Mursell in his *Education for American Democracy* proposes that "the primary and proper business of organized education in American democracy can be summed up in a single word: Leadership."⁹ Another eminent Catholic authority, Father William F. Cunningham, in his recent work, *General Education and the Liberal College*, states that "the primary function of the liberal college from its very origin has been recognized as training for leadership."¹⁰ Dean Douglas Brown of Princeton University avers: "Liberal education is the most effective means yet discovered to develop God-given talents of leadership."¹¹ According to Cardinal Newman, as summarized by Cunningham: "Liberal education shows the man thus educated how to influence others, and develops the power of leading in all spheres of life: in the home, in business and industry, and particularly in those important civic enterprises that call for intelligence and wisdom."¹²

THE PRESENT SITUATION

In the light of the ideals just presented let us now examine the performance of Catholic liberal arts colleges for women in the United States. The figures which I quote are from a master's disser-

⁷ Robert Lincoln Kelly (ed.), *The Effective College* (New York: Association of American Colleges, 1928), p. 52.

⁸ Joseph Husslein, Preface to *Religion and Leadership*, by Daniel Aloysius Lord (Milwaukee: Bruce Publishing Co., 1933), p. ix.

⁹ James Lockhart Mursell, *Education for American Democracy* (New York: Norton Publishing Co., 1943), p. 9.

¹⁰ William Francis Cunningham, *General Education and the Liberal College* (St. Louis, Mo.: B. Herder Book Co., 1953), p. 58.

¹¹ James Douglas Brown, "Education for Leadership," *Association of American Colleges Bulletin*, XXXVI (December, 1950), 564.

¹² John Henry Newman, "Knowledge Viewed in Relation to Professional Skill" (Discourse VII of *The Idea of a University*), summarized by Cunningham, *op. cit.*, p. 62.

tation done at Catholic University in 1954 by Sister Mary Incarnata, a Sister of Mercy.¹³

The published aims and objectives of 114 institutions of the type named reveal a total of 557 statements of specific aims. One hundred of these are concerned with social development, the area in which the topic of leadership falls. Of these 100 aims, 13 alone mention training for leadership, the colleges represented being Maryhurst, Marywood, Mt. St. Scholastica, Nazareth College of Rochester, Seton Hill, St. Joseph College of Connecticut, Ursuline College of Louisiana, Anna Maria College, Caldwell College, Clarke College, Notre Dame of Maryland, College of the Holy Names, and Immaculate Heart College.

And thus the matter stands. Eleven per cent, about one in ten, of our Catholic women's colleges propose leadership training as an objective. This, in face of the words of Christ, of His Church, and of educational specialists as to the role for which we must fit our students.

Though the least satisfactory part of the dissertation was the interpretative chapter at the end, the author made one statement which holds volumes of thought for those considering leadership training as an objective. She writes on page 126: "The accent on social aims is more on good social adaptability rather than on training for Christian social living."¹⁴ In short, about 90 per cent of our Catholic women's colleges prepare their students to adapt themselves to society; whereas about 10 per cent only, prepare them to change society—to be its salt, leavening all to the supernatural life. It is a shocking and alarming indictment of our aims.

The observation is reinforced by the paucity of articles on the subject appearing in our Catholic educational journals, especially as compared with the rich periodical literature of our secular brethren. We would seem to lack interest. It is not surprising, therefore, to have the first paragraph of a letter from the National Catholic Educational Association, written in response to an inquiry about pamphlets and other materials on the subject, read as follows: "Replying to your inquiry of December 5 [1956], may I report that we have nothing in our files that deals directly with the cultivation

¹³ Sister Mary Incarnata Smith, "A Study of the Aims and Objectives of Catholic Colleges for Women in the United States" (unpublished Master's thesis, Dept. of Education, The Catholic University of America, 1954).

¹⁴ *Ibid.*, p. 126.

of leadership."¹⁵ Is that to remain our answer as well as theirs: Nothing in our files that deals directly with the cultivation of leadership?

FALLACIES THAT IMPEDE

There are several false conceptions which may impede the establishment of leadership as an objective of colleges such as ours. One is that leadership is a value to be exercised only on a large scale. Thus, according to this dialectic, if an individual leads only one person, he cannot justly be called a leader. A second fallacy is that we must wait for nature to give us leaders, that leaders are born and cannot be made. A third fallacy is that social situations will automatically produce desirable leadership. And finally, a pernicious error makes leadership synonymous with recognition.

With regard to the first, the principle of leadership may truly be exercised on any level of human relationship and within any area—home, parish, school, neighborhood, community, business, local, state, national, international. Thus a mother, within her own sphere, may exercise intellectual leadership by encouraging her husband and children to read good books, to engage in discussion of things intellectual, and to develop a living interest in the fine arts. These things are almost sure to have a carryover in the school, the parish, and the neighborhood. Such a mother, according to her own condition, is as genuinely an intellectual leader as an Einstein. Similarly was that college student a leader spiritually who said to me some days ago: "Sister, I want you to say a prayer of thanksgiving for something. This morning I got a girl to go to Mass who went faithfully each morning during her first months here, and then dropped the habit during the past two months. I've been trying for weeks to get her to start again, and now this morning she's begun."

As for the myth that we must wait for nature to give us leaders, even a casual glance at institutions like West Point, at training courses given today by all large corporations, and at the curricula, workshops, and lectures that flourish about the subject indicates that education may well supply what nature gives but sparingly. Any student capable of receiving a liberal arts education is capable of

¹⁵ Letter addressed to the author of this article December 12, 1956.

being trained and indoctrinated into some degree of leadership—no matter how small.

The trouble is that many of these students will never envisage themselves in the role of leader nor act according to its principles precisely because we, their mentors, have never or but rarely, and then perhaps ineffectively, pointed out the solemn responsibility which they bear, nor adequately used occasions to give the student experiences calling for leadership. Otherwise why should the Holy Father say: "Unfortunately, too often in such crises [social, economic, political] Catholic organizations are conspicuous only by their absence."¹⁶ Our failure, in its turn, may well lie in the fact that we have not been heretofore keenly aware of the issue; in fact, that we have not articulated this badly needed specific objective.

Neither is it true that the social situation will automatically produce desirable leadership. It may indeed produce dictatorship, but this is a far cry indeed from the leadership directed toward a reciprocally desirable goal. It is as far from true leadership as a false conformism is from the holy obedience that we hold up as a Christian ideal. A classic example touching both these dichotomies is the stern reprimand of St. Paul to his superior, St. Peter, when the latter for a time "adapted himself" to society instead of changing society, by adhering to certain old legal distinctions which had been abrogated.

Moreover, the leadership which a social situation may produce, in proportion as it is unanticipated and untrained, may be mentally vague, morally unsound, and tragic in its consequences.

We are indeed today in a dire social situation, one fraught with the perils of disintegrating family life, hatred among individuals, classes, and nations, denial of God and of moral responsibility, false consciences, and a riot of philosophical isms. We are in the situation all right. And where are the Catholic leaders which the situation is supposed automatically to produce? They are pitifully too few, tragically too weak, as the Holy Father himself testifies. And the fault is partly ours as educators, insofar as we have emphasized adaptability to society rather than a change of society by the exercise of leadership.

To the fourth misconception, that which equates leadership with

¹⁶ Pius XII, *Papal Directives for the Woman of Today*, *op. cit.*, p. 7.

recognition, history gives the lie. Behind the thrones and the treaty halls, the battlefields and the council rooms of nations have ever been the unknown and unnamed powers that directed the course of human events. Neon lights do not necessarily name the persons responsible for a great production, and newspaper headlines sometimes announce but the pawns of those who have wielded the power. How many great men have been influenced to do that which they did by a mother, a wife, a friend, a teacher! How many of the saints were *led* into paths of holiness by mothers whose influence was strong! How many scholars have achieved because now unknown people inspired them to the quest! An ancient Chinese proverb expresses a beautiful and a powerful thought as it is phrased by Lao-Tse:

A leader is best
When people barely know he exists.
Not so good when people obey and acclaim him—
Worse when they despise him.

Fail to honor people
They fail to honor you.
But of a good leader, who talks little,
When his work is done, his aim fulfilled—
They will say, "We did this ourselves."¹⁷

FELLOWSHIP AND LEADERSHIP MAY CO-EXIST

Before concluding these thoughts, I may refer briefly to a kind of cautious mediocrity which proposes merely to make intelligent followers. Followship and leadership are far from being incompatible. Perhaps after Christ the most striking leader the world has known, St. Paul was at once a perfect follower of Christ and, within that framework, a perfect leader of men. Christ Himself, Supreme Leader, followed in all things the will of His Heavenly Father. The capacities of a religious for leadership, within a framework of rules, vows, and community spirit, are limited only by his zeal. Even in the case of Alexander the Great, there was a following of an ideal, Grecian civilization, which resulted in a leadership

¹⁷ This translation from the book (*T'ao-T'ê-King*) of the 6th century B.C. sage is from an unidentified source. Very close to it is the translation of Lionel Giles in *An Anthology of World Prose*, ed. by Carl Van Doren (New York: The Literary Guild, 1935), p. 1.

that began to pale and diminish only when Alexander sought to deviate from the ideal.

Zeal for the betterment of society is a necessary ingredient in the character of a good Christian. From St. Vincent de Paul we have the dictum: "If love is a fire, zeal is its flame." It is the special job of educated Catholics to change society—by making it truly humanistic in the Scholastic sense of the word, by making it supernaturally minded, in short by making it Christian in fact as well as in name. Until our students are indoctrinated with this truth, trained in its application, and fired to be people of influence in whatever sphere Divine Providence places them, we will have a stagnant or a dead Christianity in our country.

CONCLUSION

There are many questions that are impossible to develop in a paper of this scope: How shall we go about this indoctrination? What are the techniques of leadership and of leadership training? What is group leadership and how does it function? All these, however, are secondary. The first question to be answered is whether we as a group believe that it is our solemn duty as educators on a higher level to train leaders. Have we not the answer in the words of Pope Pius XI in his encyclical on the Christian education of youth—namely, that we are to form Christ in those over whom we are placed. Who will deny that to form Christ is to form the greatest and the most powerful leadership the world has ever known!

If Catholic leaders are not to come from our colleges, in the name of God—I say it with full and perfect reverence—in the name of God, where are they coming from? Let us articulate leadership training as a specific objective of our colleges.

* * *

Starting in 1911 with 481 students, The Catholic University of America Summer Session has grown to an enrollment of more than 3,800 students.

* * *

The National Book Committee is sponsoring National Library Week, March 16-22, 1958. Its purpose is to encourage the people of the United States to do more reading, and its theme is "Wake Up and Read!"

THE VOCATION OF THE CHRISTIAN CHILD

By Sister M. Francis Assisi, C.S.A.*

IN AN AGE THAT HAS POPULARIZED DIVORCE, contraception, abortion, sterilization, and test-tube babies, the notion of life as reverent and holy, flowing from the creative love of God, has nearly disappeared even among people who would classify themselves as Christian. Materialism has tainted almost every area of human thought and endeavor. The face of Christ, the Word, the perfect pattern of every being, has been grievously defaced by sin and indolence. His impact upon the minds and hearts of men seems very limited due to the widespread ignorance of Truth and the wholesale antagonism for the Good.

SOCIETY'S IMPACT ON THE CHILD

In the world of the child is the horror of the denial of His rule most especially manifest. Children commit crimes of such frightening atrocity that the adult shudders in terror. Parents shamelessly protest their inability to govern their off-spring, even those of pre-school age. Bands of hostile adolescents terrorize whole school populations. School authorities, even, have been known to tolerate silently the most flagrant violations of the moral law, partly from fear of recrimination by perverse students, partly from a lack of real conviction concerning morality and its sanctions.

Society, of course, is becoming concerned and embarrassed about this harassing situation. Much of the evil is generously blamed upon a temporary social revolution precipitated by the new ways of living necessitated by modern science and industry. Commissions on social adjustment and mental health are making mighty efforts to alleviate and resolve the present difficulties. Totally new ways of life are envisioned. Some of these efforts will doubtless succeed, at least partially. But man will not find peace.

The kingdom of heaven is for those who have become as children. And, the vision of the child has grown dim. Unhappily, children today are forced to relinquish their childhood before it has scarcely

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begun. Immature parents are eager to have their children assume a precocious independence. The toddler with TV can learn sophistication in very short order. The brazen, "smart alec" child, who in aping adults makes them appear as fools, is glorified in cartoons and comic strips. Adults derive a strange satisfaction and amusement in relating incidents of child behavior or speech that mirrors the seamier side of adult living.

Truly, a calamity of huge proportions has occurred and we have been scarcely aware of it. The child has been destroyed and with him the patterns of peace and joy. Children today are bored, indifferent, independent, dogmatic and vicious. This is, at least one view of the matter. While it sounds deeply pessimistic, it is perhaps more true than we would like to believe.

CHRISTIAN CONCEPT OF THE CHILD

However, the fact of the Incarnation and the Redemptive Act of Christ is a fact even more powerful than man's original and present sin. Despair, terror, depression, frustration, and indifference are not emotions proper to a Christian even in an era when evil appears to be triumphant and the principles of Christianity apparently are inefficient, insignificant, and inapplicable to human conduct.

At that tremendous moment when Mary consented to conception of the Holy Spirit on the word of the Angel Gabriel something of supernal consequence occurred in the universe—a happening of such infinite magnitude that satellites into space appear in relation to it as the mere flick of a finger. For, at this moment the Son of God "assumed our humanity that we might become partakers of His Divinity." The embryonic Body of the Son of God began to take shape to those blessed laws by which the Father Almighty governs the energy of growth. In His own growing, Christ has blessed the very beginnings of human life. In His birth He has blessed all birth. By the silence of His holy infancy He has woven splendor for every human babe. But, in His coming, Christ has done far more than dignify our humanity. He has made it possible through the Sacrament of Baptism to share in His very Divinity!

And, this is the heritage of the Christian Child. He is a glorious creature of God, precious and mysterious in his essential unity of material and spiritual principles from which flows indescribably

rich and varied potentialities. The blight of Adam's sin is effaced and its effects reduced by the waters of Baptism. In the Holy Font the redeeming grace of Christ inundates the infant and he becomes the very Temple of the Holy Trinity. The angels are his companions. His destiny is holiness. His vocation is sealed when the waters of Baptism lift him into the realm of the supernatural.

His growth will normally follow in the way of man—slowly, slowly. His temperament, his physical inheritance, the conditions of his birth, his family and neighborhood environment, all, will contribute or detract from his formation in perfection. The indolence and ignorance of those who surround his childhood may deface the splendor that is his. The selfishness, the jealousy of perverse adults will seek ways to rob him of his simplicity. To us, then, the adults who protect, nurture, govern and educate him, Divine Providence has granted a major responsibility for the nurturing of the vocation of his childhood. Let us now try to analyse the nature of his vocation.

VOCATION OF CHILDHOOD

The Gospels are our primary source of inspiration. St. Matthew recounts that the disciples came to Our Lord one day inquiring about ranks in the Kingdom of Heaven: who was to be the greatest? Our Lord called a child to Himself and replied:

I tell you frankly if you do not change and become like little children, you will not enter the Kingdom of Heaven. Therefore, he who like this little child, makes little of himself is the greatest in the Kingdom of Heaven. And he who befriends one such little child out of consideration for me, befriends me. On the other hand, he who has been an occasion of sin to one of these little ones that believes in me, it would be better for him if he had a millstone hung around his neck and were drowned in the depths of the sea.¹

Take care you do not despise any of these little ones. I tell you, their angels in heaven look continually upon the face of my Father. . . .²

Here, in this brief passage, we discover five important truths concerning the passive phase of the child's vocation. (1) The

¹ Matt. 18:3-7.

² *Ibid.*, 10-11.

child is intended by Divine Providence to be a living, intimate pattern of perfect sonship. He is the immediately accessible custodian of the secret of celestial citizenship. (2) The child who makes little of himself, Our Lord tells us, is the greatest. The child in his simplicity and humility holds the key to greatest sanctity. (3) Christ has identified Himself with the child. As we regard and treat the child, we regard and treat Him. (4) The child is to be for us a dynamic deterrent to sin and wantonness. We must consider every one of our actions in relation to him. My anger, my inconsistency, my impatience, the lie I tell so nimbly, the profane word, the crude enjoyment of a lewd joke, the malicious gossip, the inane boast—all of these the child should force me to reject; for if by them I scandalize him, I am not worthy of life. (5) Children are to be our ceaseless invitation to praise. They are in a sense sacraments of signs of the angelic world which praises without end before the Throne of God. There is a beautiful affinity between children and angels. Strong and silent are these fearless guardians of the vulnerable, gazing with endless love on the Trinity, beseeching blessings for the children of earth.

The child, whether he is slow, dull-eyed Sammy, giggling, awkward Susan, bright, alert Michael or grinning mischievous Johnny, is blithely unaware of these passive aspects of his Christian vocation. He may stuff toys in the toilet, spill ink on the newly polished floor, tear jagged holes in his Sunday pants, refuse to eat his spinach, or draw boats and guns in his speller during Mass. He may bore us with his repetitions, infuriate us with his senseless antics, frustrate us with his perseverance, or frighten us with his imprudence. Yet, unless we have ruined him with our own bitterness, selfishness, or indolence, we will sense in him that freedom, that confidence, that joyous dependence, that enchanting simplicity which Christ says we must have to enter the Kingdom.

"I'll give you a pony and a TV set if you stay with me," promises Uncle Caspar. Desire burns in the child, but he wants it only on one condition—if Mother and Daddy can stay, too. Daddy and Mother are always the ultimate measure of his happiness and contentment. This is his lesson to us—the shining baubles of earthly pleasures, these may be enjoyed and treasured if with them union with God is still possible.

He breaks the lamp or slaps the baby. If he is a true child, the

first sign of our displeasure drives him to tears and repentance. He recognizes clearly his need for us. He cannot say, "I'll do as I please. I don't require your approval." The adult who has kept or rediscovered this relation with God has learned the secret of childhood. Such an adult can best help the child realize and treasure the riches of his supernatural life.

GOING TO JESUS

The vocation of the Christian child is also intensely active. One brief sentence in the Gospels summarizes the calling of the Christian child. Three of the Evangelists recount an intimate incident in the public life of Our Lord. One evening, weary after a laborious day, He had stopped to rest. News of His visit no doubt spread rapidly. The children clamored to see Him and their good mothers brought them. But, the Apostles, much in the manner of custodians who chase children out of churches, ordered the mothers and children away asserting that the Master needed rest. "Let them come to me," Jesus insisted with infinite tenderness and firmness. "Do not stop them." Going to Jesus, that is the great sweet task of childhood.

Of course, it is the mothers who first take them. The way of story and prayer are the first paths they master. The sweet wonder of God captivates and transforms the young. "Tell me more about Jesus," they demand. "I can't think of any more right now," the tired teller may reply. "Then tell me all over again," the child insists. Wise and blessed are the mothers and teachers who respond generously to this appeal. They perfect the child in his vocation. He comes to Christ in the most natural way that a child can come—through the story. Once the child knows Christ well, he will converse with Him and will follow Him readily.

In this connection, an influence on the Catholic child in the desired direction deserves to be cited. Ask children what they like most about their own editions of the *Messengers*, the classroom periodicals used in parochial schools and religious instruction classes for Catholic public-school pupils. The children in the upper grades specifically mention the Sunday Gospel explanations. They actually look forward to reading the Gospel and accompanying articles every week.

In the primary grade editions some of the Gospels are translated into the form of plays. This technique the children love more than

any other version. Another asset of the publications which teachers will appreciate is the beautiful way the *Messengers* follow the liturgy of the Church Year.

The time of school prayer or family prayer is the time for talking with Jesus. It is important in all this talking of and with Jesus that we construct and preserve a spirit of reverence. God is All-Holy. He is Father, All-Holy. The readiest way, of course, for parents and teachers to instill respect for God in children is to preserve their respect for themselves. Relations with parents and teachers should be relaxed but they should not be brash and bold.

Christ calls for the child, too, in the Eucharist. The granting of the privilege of early Communion by St. Pius X and the relaxation of the fasting laws by our beloved Pius XII have made it possible for children to fulfill their Christian vocation with special ease. This fall I have heard of several parishes which have scheduled the daily school children's Mass at 11:00 A.M. The children eat breakfast at home, start classes at 8:00 o'clock and hear Mass before lunch. Almost all of the children go to Holy Communion. Certainly the pastors of these children are taking seriously the vocation of the Christian child. These children in daily intimate companionship with Christ will be growing steadily in His image. Their parents and teachers will urge them to virtue, particularly to obedience. They will engrave on their minds and hearts the brief verses from St. Paul's letter to the Ephesians:

Children, yield obedience in the Lord to your parents for that is right. "Honor thy father and thy mother." So reads the first commandment with a promise, "that it may be well with you and that you may live long upon the earth."³

And, Paul follows this with an extremely important exhortation to all who have the care of the young: "You who are fathers do not provoke your children to anger, but rear them by training them and instructing them in the Lord."⁴

UNION WITH GOD THROUGH GRACE AND LOVE

Holy Mother Church in the lessons of the liturgical seasons pro-

³ Eph. 6:1-3.

⁴ *Ibid.*, 4.

vides both parents and teachers with a secure program of guidance. The child through Baptism has been incorporated into Christ's Mystical Body. The church has exhorted him in the rite of Baptism: "Love the Lord your God with your whole heart and with your whole soul and with your whole mind; and love your neighbor as you love yourself."

If our educational programs impress this obligation on the child deeply, there is secure hope that he will preserve in his maturing the precious element of his childhood, his very certification for life eternal.

In the common worship of the Sacrifice of the Mass the child learns to render himself totally to God and discovers his relations to his neighbor. The Epistles and Gospels instruct him; the collect and secret prayers widen his mind and heart to the needs of his brethren in the Church and unite him with all the saints in Christ. In the Canon of the Mass, the child becomes aware of the mystery and holiness of God, of his ineffable Charity, His infinite mercy and generosity.

The home and school which make the Mass the center of each day discover child Christians who have an astonishing virility; children who though immature in years have discovered the single secret of true maturity, that is, in an unstable, fallible world there is One unchanging, omniscient, omnipotent and loving. Union with this One God, Holy and Kind, through grace and love is the sole worthy objective of being.

No sacrifice is too exorbitant to retain oneness with God. And, to preserve this truth is the principal activity of the child's vocation. If he masters it, he can enter safely into the independent realm of adolescence and adulthood; because he will be safe against the perilous temptation which caused the primal Fall. He will not insist on tasting of all the world's forbidden fruits hoping thus to become "like God," because he will already have discovered that in grace he is one with Him.

* * *

The Ford Foundation announced last month an appropriation of \$4,500,000 to establish the Educational Facilities Laboratories, an independent, non-profit organization concerned with research and experimentation leading to improvements in the construction of school and college buildings.

REALISTIC CAREER CHOOSING IN THE SMALL COLLEGE

By Anthony C. Riccio*

INVESTIGATORS DOING RESEARCH in the last two decades have repeatedly arrived at the conclusion that college students do not make realistic career choices. In 1933 Sparling noted that 70 per cent of the 888 college students he studied were attempting to gain admission to the three most crowded professions in the country. He also found that students expected to earn about four times as much as average workers in the defined areas were receiving at the time.¹ Writing in 1937, Sisson showed that only 38 per cent of the graduates at a large university had entered professions for which they had originally expressed a preference.² That the situation has gotten no better is demonstrated by Dickinson's recent study at the University of Washington.³ He found that many students do not enter the professions for which they have been trained.

Each of these writers has stated that the college should shoulder some of the blame for this deplorable situation, that the college should attempt in some way or fashion to assist students to make intelligent career choices. Arbuckle states that college administrators are slowly coming to the realization that the college, "having admitted the student and accepted his money," should help orient the student to the vocational world.⁴ As far back as 1930 Knode indicated that administrators in the majority of the 149 colleges he studied were of the opinion that students should receive assistance

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¹E. J. Sparling, *Do College Students Choose Vocations Wisely?* Teachers College Contributions to Education, No. 561 (New York: Columbia University Press, 1933).

²E. D. Sisson, "Vocational Choices of College Students," *School & Society*, XLVI (December, 1937), 765-768.

³Carl Dickinson, "How College Seniors' Preferences Compare With Employment and Enrollment Data," *Personnel and Guidance Journal*, XXXII (April, 1954), 485-488.

⁴D. S. Arbuckle, *Student Personnel Services in Higher Education* (New York: McGraw-Hill Book Co., 1953), p. 65.

with such post-college problems as career choice.⁵ Yet Greene showed in 1954 that only 14 of the 36 small colleges (less than 2,000 students) he studied gave students assistance in vocational planning.⁶

Since the problem of making realistic career choices is both real and important, it is the purpose of this paper to consider some of the means whereby the college can assist students, especially freshmen, to think wisely about careers. The greater part of the writer's college experience has been in schools of less than one thousand students. Consequently, comments will be restricted to small-college situations. Emphasis will be placed on the relationship which exists between intelligent thinking about careers and resources available in the immediate small-college situation. That the comments made below are intended for a small college and not a large university is of significance. A program that will function effectively in one type of institution will not necessarily work in a different situation.

ADVANTAGES IN THE SMALL COLLEGE

Although undoubtedly having fewer physical facilities and a smaller number of personnel specialists, the small college enjoys a number of advantages over the large school when it comes to dealing with the particular problems of students. Greene has pointed out that "the traditional close relationship between students and faculty members of a small college affords an excellent opportunity for members of the college group to get to know each other."⁷ This intimacy of student-teacher relations is aided in no small measure by the fact that small-college faculty members are not greatly pressured by committee memberships or demands for publication.⁸ Ideally, conscientious instructors can use this time profitably in aiding students with such problems as career choice.

It should also be pointed out that many large schools expect their freshmen to have definite vocational objectives prior to matricu-

⁵ J. C. Knode, *Orienting the Student in College*, Teachers College Contributions to Education, No. 415 (New York: Columbia University Press, 1930), p. 10.

⁶ G. H. Greenc, "Freshman Orientation Courses in Small Colleges," *Personnel and Guidance Journal*, XXXII (April, 1954), 480-482.

⁷ *Ibid.*, p. 480.

⁸ E. A. Koile, "Faculty Counseling Faculty Style," *Personnel and Guidance Journal*, XXXIII (September, 1954), 22-25.

lation. Students, for example, do not simply go to The Ohio State University; they enroll in the College of Education or the College of Commerce, for example. Each of these colleges has a rather distinct curriculum. This is not the case in the small college, where all students take essentially the same courses in the freshman year. The decision to major in a certain area is held in abeyance until the sophomore year. The freshman year in the small college is a year of observation, so to speak. Without penalty it gives students a year in which to select a field leading to a definite vocational goal. This year of grace offers tremendous opportunities for the college to acquaint students with the relationship that exists between college courses and vocational possibilities in the post-college world.

Bennett has stated that before a college student can possibly make an intelligent career choice, he must answer three questions:

1. What work needs to be done to maintain and advance civilization?
2. For what kinds of work can I become fitted, and which should I most enjoy?
3. How can I best prepare myself for work and secure the opportunity to make my contributions to the world's work and to live a satisfying life?⁹

Immediately several problems come to mind. How can the small college use the aforementioned period of grace to help the student answer these important questions? What are the facilities to be found in the typical small college that will be helpful to the student in these areas? Reading and experience lead the writer to believe that there are five general sources from which the student can receive aid in making a career choice: (1) an effective testing program, (2) a series of lecture-discussions on departmental offerings, (3) the library, (4) work experience provided by the college, and (5) the placement program. Each of these sources will be considered below.

EFFECTIVE TESTING PROGRAM

Let us consider, first, the information that an ordinary small-college testing program can give a student. Entrance examinations or tests

⁹M. E. Bennett, *College and Life* (New York: McGraw-Hill Book Co., 1946), p. 412.

administered during Freshman Week provide a good point of departure. It is common for one of these test batteries to include scholastic aptitude or intelligence tests, interest inventories, achievement tests, and personality tests. If intelligence is defined as the ability to think abstractly or the ability to master academic material, the importance of learning how one rates in this area is easily understood.¹⁰ There is no doubt that intelligence influences the vocational field in which an individual is to function at optimum output as well as influencing the individual's level of operation within the given field.

Since there are a number of intelligence or scholastic aptitude tests on the market, it becomes rather important that those responsible for the testing program select the intelligence test most suited to the needs of the particular school situation. An impartial evaluation of all such tests can be found in various editions of Buros' *Mental Measurement's Yearbook*. It might also be noted that studies have shown that the most frequently used intelligence or scholastic aptitude tests for college freshmen are the American Council on Education Psychological Examination, The Ohio State University Psychological Test, and the Otis Quick-Scoring Test of Mental Ability.¹¹

Often not seriously regarded by students taking them, interest inventories can yield a great deal of information concerning the vocational inclinations of students. Because interests are highly complex, inventory results are preferable to declared interests. As Super has stated:

Interests are the product of interaction between inherited aptitudes and endocrine factors, on the one hand, and opportunity and social evaluation on the other. Some of the things a person does well bring him the satisfaction of mastery or the approval of his companions, and results in interests. Some of the things his associates do appeal to him, and, through identification, he patterns his actions and his interests after them; if he fits the pattern reasonably well he remains in it, but if not, he must seek another

¹⁰L. N. Recktenwald, *Guidance and Counseling* (Washington, D. C.: Catholic University Press, 1953), p. 35.

¹¹C. W. Failor and C. A. Mahler, "Examining Counselors' Selection of Tests," *Occupations*, XXVIII (December, 1949), 164-167.

identification and develop another self-concept and interest pattern.¹²

Not just any interest inventory will do. Authorities in the field are of the opinion that

the two most useful vocational inventories are the Strong Vocational Interest Blank, in which the interests of adults engaged in different occupations are used as norms, and the Kuder Preference Record—Vocational, in which the relative liking for various types of activities is measured. These two instruments are based upon extensive study and research and are commonly judged superior to the other vocational interest tests currently available.¹³

Interpretation of performance on these inventories may acquaint the student with vocations that he never knew existed. That there are such things as occupational clusters or constellations comes as a revelation to many students.

Achievement tests are important in the over-all school situation but do not play a significant role in vocational planning. The possible exception might be the Graduate Record Examination, commonly administered in the senior year, which in large part determines whether a student will be able to gain admission to a first-rate graduate school. It is obvious that the influence of even the Graduate Record Examination upon choice of career is indirect.

Personality tests, however, would be of decided value so far as vocational choice is concerned. Some vocations require of the individual a certain temperament or attitude. Knowledge of an individual's values and adjustment status is of great importance in aiding a person in all kinds of problems. Since they are generally designed to show a relationship between an individual's behavior and moral and traditional standards, personality measures such as the Bell Adjustment Inventory, the Bernreuter Inventory, and the Minnesota Multiphasic Personality Inventory are of considerable value when properly employed.¹⁴

¹²D. E. Super, *Appraising Vocational Fitness by Means of Psychological Tests* (New York: Harper and Brothers, 1949), p. 406.

¹³J. Warters, *Techniques of Counseling* (New York: McGraw-Hill Book Co., 1954), p. 58.

¹⁴C. W. Failor and C. A. Mahler, *op. cit.*, p. 166.

There are times when it may be necessary to administer tests of specific aptitude, that is, tests designed to evaluate potentiality in such specific areas as law, music, art, salesmanship. Although these tests are not part of the testing program of Freshman Week, they are useful in helping students to decide whether they show any promise in specific areas.

It should be remembered that all these tests yield results that are indicative and not definitive. Tests results alone are not reliable enough to be the sole factor in determining such an important problem as choice of career. Guilford has stated: "The quest for easily objectifiable testing and scoring has directed us away from the attempt to measure some of the most precious qualities of individuals and hence to ignore these qualities."¹⁵ Tests scores never tell the whole story because it is difficult to measure the efficacy of the power of creativity and the influence of strong motivation upon performance of task.

Further, it should be remembered that all test scores are subject to error, especially scores on tests dealing with personality and interests. The validity of the test score is often dependent upon the sincerity of the testee. Warters has noted:

A good score on a personality test cannot always be considered evidence of good adjustment. A student who is aware of his problems and defects and who is anxious that others not be aware of them also can easily obtain a good score by giving the "right" answers, which are clearly apparent in many instances.¹⁶

It is obvious, therefore, that tests are but one possible source of information for the student to learn about himself and to utilize this information in attempting to make an intelligent career choice.

SERIES OF LECTURE-DISCUSSIONS

The "period of grace" referred to above makes it possible for the small college to set up a series of lecture-discussions in which each department in the school will have an opportunity to explain to the freshmen at some time during the first year the vocational areas

¹⁵ J. P. Guilford, "Creativity," *The American Psychologist*, V (September, 1950), 445.

¹⁶ J. Warters, *op. cit.*, p. 61.

towards which a specified major could possibly lead. It is desirable that these talks be given about the middle of the freshmen year. Placed in such a strategic position, the proposed program will not confuse the student while he is trying to find his place in the school nor will it be so late as to prevent the student from finding out as much as necessary about any given field.

Briefly, the program envisioned by the writer will offer each department in the school an opportunity to present its case before the new student body. This is no battle to win majors. It is rather a definite attempt to explain to students the kind of positions that certain academic majors can lead to.

Obviously, if such a program is to be successful there must be wholehearted co-operation among students, faculty members, and administrators. This co-operation is sometimes difficult to achieve. It would be ideal, for example, if students would attend the lecture-discussions voluntarily, but experience has shown that a larger—if not more receptive—audience will be present if the program is required.

Similarly, an effort should be made to generate enthusiasm for the program on the part of faculty members.¹⁷ If they regard the program as just another burden, it is difficult to see how the program can be effective. The person responsible for the program is likely to be a member of the education department. It is his duty to explain in a prudent fashion to faculty members involved in the program the good that could possibly be derived from it.

The talks given by individual departments will vary, but all talks should have certain things in common. All talks, for example, should have the desirable qualities of unity, coherence, eloquence, and humor.¹⁸ Each department head should select to represent his department that member who is best suited to address students. All other department members should be introduced to the students and serve as possible consultants.

All talks should touch upon the vocational opportunities for students in certain areas in the present and in the foreseeable future. The requirements—educational, physical, psychological, and so on—of the various positions should be made clear, and the picture drawn

¹⁷ Cf. E. A. Koile, *op. cit.*, *passim*.

¹⁸ For an outstanding example of how to address students cf. H. O. Voorhis, "Advice for Forlorn Freshmen," *School & Society*, LXXIX (April 17, 1954), 119-121.

should be realistic. The salaries and other economic benefits of the described professions should be presented in a factual manner as should be the duties and ethical standards practiced in the given areas. In a sincere but not maudlin manner the students should be told of the psychic values that are peculiar to given vocations.

To convince the students of the practicality of what he is saying, the speaker might very profitably refer to positions held by recent graduates of the school and the reactions of these students to their positions. This personal touch will seldom fail to capture the interest of the audience.

The lecturer should generally conclude his talk by asking for questions from the audience. Whenever a question comes up that could be better answered by another faculty member, the question should be referred. If a question arises that is not immediately answerable, the questioner should be invited to visit the speaker in his office at a specified time.

The end of the lecture should be but the beginning of the assistance that faculty members are to give students in making career choices. The initial lecture-discussion should be followed by an invitation to visit the departmental office for a consideration of personal questions.¹⁹ The faculty member might help the student interpret his test scores or send the student who evidences further interest to see members of the community who are already engaged in the kind of work under discussion. He might even suggest that interested students talk to upperclassmen who are majoring in work in the department.

LIBRARY FACILITIES

If the faculty member is to give the kind of talk described above, he must be familiar with the latest occupational research in his general area. Such information is readily available in periodicals (*Higher Education, Occupational Trends, Labor Market Bulletin, . . .*), in reports of the U. S. Department of Labor, or through subscription guidance services. It would be ideal if this information could be made available to students in departmental offices in browsing table style.

¹⁹ If the problem appears to be more than vocational, the student should be referred to the school counselor. Cf. N. Kiell, "Vocational Counseling of Fatherless Male College Students," *Personnel and Guidance Journal*, XXXIV (February, 1956), 369-370.

The college library could co-operate with the department giving the lecture by setting up displays pertinent to the major vocational areas related to the subjects under consideration. A display of books and novels pertinent to teaching, for example, could be available in the library during the week that the Education Department is explaining its offerings to students. For such displays, free or relatively inexpensive materials are available.

In addition to co-operating with individual departments, each small college library should have on its shelves a number of the standard works and references dealing with career choice.

WORK EXPERIENCE

It must also be kept in mind that there is a tremendous difference between the duties required in a position and the duties that one thinks are required. The number of education majors who have changed their plans after undergoing an unsatisfactory student-teaching experience is legion. Accordingly, it would be highly desirable for the college to attempt to provide work experience for students in areas in which they are interested. The work could be done in summers or as part-time employment during the academic year.

Several schools have set up interesting programs along these lines. Stevens Institute of Technology maintains a summer camp where it is possible for would-be engineers to experience realistic work situations.²⁰ Antioch College includes work experience as part of its curriculum.²¹ If colleges keep alert, they will always have opportunities to provide desirable work for interested students. Accountants will always need help during the rush season. Settlement houses can always use part-time workers. A file on business, industrial, and professional concerns which have hired students in the past will be of great value.

PLACEMENT PROGRAM

Another means by which the college can directly aid the student to make an intelligent career choice is to help him secure a position for which faculty members feel he is qualified. This feeling that a student will do well on a particular job should have sound sub-

²⁰ A. J. Jones, *Principles of Guidance and Pupil Personnel Work* (New York: McGraw-Hill Book Co., 1951), p. 418.

²¹ *Ibid.*, p. 419.

stantiation. Every placement service should keep a cumulative record file on each student in the college in which are contained test records of the individual, a statement of his interests and qualifications, and several evaluations of the students written by faculty members or former employers of the student.²² These files can be maintained and kept up to date so as to be of value to students and the college after the student has been graduated for a number of years. Arbuckle has pointed out that there are few things that better make for an active and supporting alumni than a good placement service.²³

The proposals made above relative to how the small college can utilize its immediate facilities in aiding students to make realistic career choices are little more than general suggestions. Each college interested in the problem will have to develop a program suitable to its own needs. But in the light of studies referred to earlier there can be little doubt that there is a real need for many small colleges to attack the problem immediately.

* * *

In the past ten years, England's four million Catholics have paid out of their own pockets \$40,000,000 over and above taxes as their 50-per cent share for the construction of Catholic schools.

* * *

Seventeen teachers from eight nations have volunteered in answer to a recent request by His Holiness Pope Pius XII to staff the new Pius XII Catholic University in Basutoland.

* * *

There are 19,668 public school pupils of Boston in released-time religious classes this year; 15,324 of them are Catholic; 4,201, Protestant; 3, Jewish; and 140 representing several Orthodox churches.

* * *

The number of candidates taking the College Entrance Examination Board Tests in 1956-57 was 30 per cent higher than the number in 1955-56, an increase from 209,772 to 272,732 candidates taking the Scholastic Aptitude Test.

²² J. Kleineir, "Some Techniques for Better Placement," *Personnel and Guidance Journal*, XXXIII (September, 1954), 34-35.

²³ D. S. Arbuckle, *op. cit.*, p. 110.

PROGRESSIVE DISINTEGRATION

By Adam M. Drayer*

WHAT WOULD YOU SAY if you were told that our educational system is being permeated with ideas and procedures that were practiced in Communist Russia for at least fifteen years and then were discarded because the educational product turned out to be an uncultured, undisciplined individual with no respect for authority?

There is evidence to show that this happened in Russia between 1918 and 1932.¹ However, not enough emphasis has been given to the fact that the ideas put into practice in Russia during that period were Progressive education ideas, that they were borrowed in large part from the United States by the Russians, and that those same ideas and practices are still being advocated and taught in many of our schools today.

There are some striking similarities between what happened in Russia during that period and what has been happening in our own schools. The parallel is an interesting, yet disturbing, one because we can not help wondering whether some day we might reap the same educational harvest as Russia did.

The Communists, after they assumed power in Russia, encountered resistance from the established school, the Church, and the family. In order to overcome this resistance, they set out to disintegrate the authority and influence of each of these three formal agencies of education. How they suppressed the Church and broke up the family is another story, also interesting. However, we shall here limit ourselves to their school measures.

FAILURE OF PROGRESSIVE EDUCATION

Realizing that the educational system was deeply rooted in tradition, and that traditional ideas were incompatible with Communism,

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¹ There are several sources that can be consulted, the most interesting of which is probably Nicholas S. Timasheff's *The Great Retreat* (New York: E. P. Dutton & Company, Inc., 1946). A standard reference would be the *Encyclopedia Britannica*, Volume 19, which states in the article on "Russia": "The new methods tended to produce undisciplined and untrained youths of little use in industry or otherwise."

the Communists began a "reform" of their educational system by breaking with the cultural tradition of the past. They looked to Europe and America for Progressive ideas and adopted the most extreme of them.

Through the Education Act of October 16, 1918, the Communists established a "unified polytechnical school" in place of the traditional school. Emphasis was placed on specialization in the technical sciences, while liberal education almost ceased. The following Progressive education ideas were put into practice: home work was abolished; no examinations were given; punishment of pupils was prohibited; regular periods of study, division of pupils into classes, and guidance by teachers were abolished. Traditional teaching of subject matter gave way to the project method, even in basic subjects; instead of being taught subject matter, the pupils were to discover their own truth, unaided by the teacher. The Dalton Plan was also introduced from America.² Commenting on the Dalton Plan, a Russian author said: "This is a system thanks to which teachers will have nothing to do, and the pupils will have to find out everything by themselves."³

These Progressive ideas and practices had the effect of stripping the teacher of his authority and instructional activities. (In the meantime, the Communists took measures to suppress the Church, and weakened parental authority to the point that children considered it a virtue to inform on their own parents.) The cumulative effect was the creation of a generation of undisciplined, immoral youth. A Russian newspaper stated:

Because of poor discipline, many periods of study are entirely wasted. Larcenies in school are frequent. In front of the school buildings the pupils fight and make a terrible noise. Not knowing what to do with rebellious pupils, the principals and teachers call the police and have them arrested and punished.⁴

Besides creating a Frankenstein with the character of their

² This plan emphasizes individual learning. The pupil makes a "contract" with the teacher to complete a given number of units of work within a specified period. He has freedom to budget his time, and to work independently at his own rate. Group instruction is minimized.

³ As quoted by Nicholas S. Timasheff, *op. cit.*, p. 208.

⁴ *Ibid.*, p. 213.

youth, the Progressive practices were a complete failure in other ways.

The result of the Great Experiment in education was a cultural catastrophe. This fact has been established beyond doubt by numerous surveys carried out in the first half of the 'thirties. According to these surveys, candidates for enrollment in institutions of higher learning displayed a lack of command of the Russian language, poor reading knowledge, and the tendency to use stereotyped and unfounded generalizations.⁵

Thus, the experiments with Progressive ideas were a failure in every sense.

The Communists then made a complete "about-face" in education. Beginning in 1931-32, Progressive education was gradually abolished, and the school system of Russia was restored to traditional lines in organization, content, and methodology. School principals were ordered to set up definite schedules, and to see that they were followed; class periods were restored; a formal curriculum was again introduced; teachers were told to take a formal approach in their subjects; pupils were ordered to obey their teachers; textbooks were rewritten in orderly and systematic style; home work was restored; examinations were revived; and self-government was eliminated in the lower grades, and modified on other levels.⁶

The results of the Russian experiment with Progressive ideas must have been known to American educators because John Dewey and his disciples at Columbia University were acting in an advisory capacity to the Russians. Yet, in spite of the results they saw in Russia, Progressive education continued to gather momentum in American education. Why?

MISLEADING PROGRESSIVE CATCH-PHRASES

In order to understand how this came about, it is necessary to understand that Progressive education has as its basic philosophy the philosophy of John Dewey and his disciples. They minimized, or ignored, the failure of the Russian experiment. For most of the first half of this century they continued to expound the philosophy

⁵ *Ibid.*, pp. 211-212.

⁶ *Ibid.*, pp. 213-225.

of experimentalism at Teachers College, Columbia University. Teachers, supervisors, and college presidents from all over the United States came to Columbia, heard their theories, and, after returning to their respective school systems, many of them put those theories into practice. The following quotation will give some indication of how potent a force Teachers College, Columbia, has become in American education:

With 100,000 alumni, TC has managed to seat about one-third of the presidents or deans now in office at accredited U. S. teacher training schools. It graduates make up about 20 per cent of all our public school teachers. Over a fourth of the superintendents of schools in the 168 U. S. cities with at least 50,000 population are TC-trained.⁷

The spread of Progressive education is due, in part, to the fact that many educators and lay people have been captivated by the attractive catch-phrases without giving adequate thought to its basic philosophy. It should be remembered that Progressive educators who accept John Dewey's philosophy hold that there is no God, that man has no spiritual nature, and that, since everything is in a state of change, no fixed truths or standards are possible. Although Progressive educators hold that theirs is *the* democratic philosophy, in actuality their philosophy is contrary to the fundamental philosophy of our democratic society. If, as they hold, there are no fixed truths or standards, it would mean that there are no self-evident truths such as man's right to life, liberty, and the pursuit of happiness, as expressed in the Declaration of Independence. It would mean, rather, that there might be times when it would become expedient to deprive man of those rights, thus undermining the very foundation of democracy.

Applied in the field of education, its aim is to prepare children for life in a changing civilization. Since this philosophy maintains that there is no objective truth or good, each child must discover for himself, through experience, what is true and good; and, he is told, his concept of the true and the good will keep changing as it is continuously tested by experience. In his search for knowledge the pupil must be self-active, motivated in his activity by "felt

⁷James C. Conniff, "The T. C. Story," *The American Legion Magazine* (June, 1953), 23.

needs." The teacher is not to instruct him directly; rather, the teacher is to remain in the background, guiding the pupil as unobtrusively as possible. Thus, formal, teacher-guided classroom instruction is to be replaced by pupil activity which is largely self-directed in meeting the "felt needs" of life. Since preparation for life in this society is stressed, scientific and vocational subjects become important, while cultural subjects are either neglected or assume secondary importance.

Such, in essence, are some of the basic educational ideas advocated by Progressive educators in this country. Such, too, were the basic ideas which were incorporated into the Communist experiment in Russia. A closer examination of some of these ideas should reveal why their application resulted in an undesirable educational product in Russia, and why they should produce the same results here.

FALLACY OF PROGRESSIVE PRINCIPLES

First of all, since its basic philosophy denies the existence of God and of man's spiritual nature, many of our children are being inculcated with a materialistic set of values. If, as they are taught, there is no spiritual life or after-life, the only things that become important are those that satisfy their "felt needs" here on earth. Without a Creator to look up to, and a future life to look forward to, each individual could logically conclude that he would be foolish not to get all he could in this life, regardless of the means employed. Such a philosophy would tend to produce godless, selfish, amoral individuals.

Next, our children are being taught to discount the past. They are to question everything that has been found traditionally sound and true. They are to do this, they are told, because there is nothing that is true or good for all time. Only through *their own* experience are they to discover what is true or good for them at any time. In other words, each individual decides for himself what is good or bad, what is true or false. Without a fixed moral code to guide him, and without the benefit of past knowledge, he can not help but fall into mental and moral chaos, with injurious effects to himself and to society.

In the classroom, Progressive educators would strip the teacher of much of his authority by allowing children to direct their own

education as much as possible through projects, committees, panel discussions, and a host of other procedures which are identified as "socialized procedures" or "socialized recitations." This, they say, is the democratic way of doing things. Such procedures, if used regularly, are unreasonable and unrealistic. They fail to recognize the essential immaturity of the child and assume that immature children can direct their education as well, or better, than can a mature, experienced teacher. They also fail to recognize that familiarity with democratic procedures is no assurance that pupils have learned the principles or spirit of democracy. There are many examples today of individuals who are thoroughly familiar with democratic procedures but who, because they possess an unsound philosophy, use them only to their own advantage.

Great emphasis is placed on pupil activity by Progressive educators. It should be noted that the idea of self-activity is as old as education itself. However, Progressive educators hold that this activity should be motivated by the "felt needs" of the child, not by the teacher. No one will deny that if a child feels the need to study he will study better than one who does not have that type of motivation. It does not take a great deal of reflection, however, to recognize that there are many things essential to the proper development of the child for which he does not have a "felt need." Who of us ever felt the need to study the multiplication tables, rules of grammar, spelling, and other fundamentals which in themselves are very dull but which we need throughout life? It is difficult enough for a teacher, using all of his skill, to motivate children to this type of activity. Self-motivation would appear to be wishful thinking.

Moreover, this overemphasis on "felt needs" seems unrealistic from another point of view. The child who is overly encouraged to express and to base his activities only on his felt needs will receive a severe jolt when he leaves school to take his place in society. He would soon discover that he has duties as well as felt needs. He would have difficulty in adjusting to the fact that others have rights, and that he must abide by the laws of society. The adjustment would be great and, unfortunately, in many cases, might be too great.

Another unfortunate practice in Progressive education is overemphasis on success experiences. There has been a tendency to

promote children even though they meet no other standards than their own. We do the child no favor in pampering him, and deceiving him into thinking that he is capable of doing things for which he does not have ability. If the child is continually promoted even though he does not meet the standards of a particular level of schooling, he may erroneously assume that his ability level is higher than it actually is. Furthermore, knowing that he will be promoted, he will not extend himself even if he has the ability and may actually defy the teacher to try to make him do so. Children should learn early that even though we have equality of opportunity in a democracy, there is no democracy of intellect. Each of us is different, with different aptitudes, interests, and ability levels. This the child should know, and should learn to adjust to, so that he might willingly accept his particular status in life. Here again Progressive educators have failed to take a realistic approach in education.

The extreme to which some Progressive educators go was well illustrated at a convention we recently attended. One of the speakers, a professor from one of our large eastern universities, stated: "There is no such thing as cheating in the modern school—it is co-operation." The result of the extension of this principle to other spheres of activity needs no elaboration.

TIME TO CALL A HALT

How far can we go without reaping the same harvest Russia did with her Great Experiment with Progressive ideas? Widespread recent expressions of alarm over our educational system might suggest that we are closer to it than we might think.

Progressive education ideas will continue to spread until educators and parents penetrate beneath its catch-phrases and recognize that its basic philosophy is doing our children irreparable harm. It will continue to spread until we rid ourselves of the feeling that we are old-fashioned if we do not accept new practices. It is obvious that the latest is not always the best, and that sometimes it can be the worst.

Until we have been convinced that a new idea in education is philosophically sound, and has proven its worth, let us adhere to time-tested practices in education. Let us recognize that interest and felt needs are powerful motivating factors, but that these can and

should be stimulated from without as well as from within the pupil. Let us urge our pupils to be active in their learning, but let us bring this activity under the mature, experienced guidance and direction of the teacher. Let us encourage our pupils to successful efforts, but at the same time help them to recognize that there are some obstacles that they may never overcome. Let us teach and command respect for authority. Let us impose sanctions on those who do not respect authority and do not meet standards, thus simulating actual conditions in society. Let us try to teach children that education is a privilege whereby their God-given talents can be developed, and not a process whereby they are permitted indiscriminate expression of their interests and impulses.

Unless we do these things—unless we persuade our educators to turn back to the middle of the road—extreme Progressive education ideas will influence our schools more and more. Last year a former student of mine wrote from an eastern graduate school of education: "Incidentally, this school is terrifically Progressive and not at all hesitant in rapping the knuckles of a poor Traditionalist. I had never realized that Progressive educators were exerting such a tremendous influence on American school systems."

The "poor Traditionalist," too, should not hesitate to "rap the knuckles" of Progressive educators. Unless he does, and does it firmly and steadily, the godless basic philosophy of Progressive Education could very well bring "Progressive Disintegration" of our children's moral, religious, family, and social life.

* * *

Top Sunday morning television show in Philadelphia is "Come Little Children," a story-telling hour designed to give children a better knowledge of the life of Christ. The story-teller is Mother Mary Urban, S.H.C.J.

* * *

The seventh annual Catholic Bible Week will be observed from February 2 to 9.

* * *

The fifty-fifth annual convention of the National Catholic Educational Association will be held in Philadelphia, April 8 to 11.

* * *

Enrollment in the school of Denmark's smallest Catholic parish is larger than that of the local public school. Only five of the Catholic school's 404 pupils are Catholic.

MAGAZINE REPRODUCTIONS OF ART AS INSTRUCTIONAL MATERIAL

By John D. Kysela, S.J.*

SO MANY PEOPLE TODAY TALK about getting an art education. But there is much more to an art education than merely acquiring the physical habits of a good draftsman, applying the rules of perspective, the right use of mass, volume and color to achieve a well-executed work of art. For the work of art is not just a problem in plane geometry. The man who takes his art seriously will want to go much further. He will want to approach the work of art to find its intimate connection with the world's history, literature, and social customs. He will want to integrate the work of art with the rest of his education. Now he can approach the work of art as a means to understanding all that is behind a particular age, or stop at the art object itself to penetrate its secrets in the light of all his knowledge.

INTEGRATING ART AND THOUGHT OF PERIODS

Art, then, can act as a means, as a quasi window in which and through which we can study the social and political history, the literature and thought of the period. Thus, armed with a stack of pictures of Watteau, Fragonard, and Chardin in one hand, and a good art history book in the other, we might readily come to more than a superficial knowledge of eighteenth-century French manners. The art history would provide a general analysis and the pictures would be sort of a "visual verification" of the analysis. The works of Watteau and Fragonard would rather successfully exemplify what is meant by the "grand manner" not only in painting technique but also in Enlightenment architecture, scenery, costumes, and court manners. Yet Chardin, with his warm, simple genre scenes of the French middle class of the same period would represent an entirely different level of society. Likewise, Blake's colored engravings, Hogarth's prints to illustrate *A Rake's Progress*, and Goya's *The Disasters of the War*, for example, point up sharply the intimate relation between art and literature or history. Blake engraved many of his poems on the same plate with his illustrative engravings;

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Gay and Garrick commented on Hogarth's picture novels; and Goya's etchings and aquatints illustrate vividly the horrors Spain was undergoing in trying to free herself from the invading Napoleonic armies after 1801.¹

The art object, however, can be more than a means. We can treat it as a center of reference for our knowledge of a period's thought, literature, history. This auxiliary knowledge will reveal the underlying principles of a work of art—the essential tendencies of the human mind channeled through the personality of the artist. For example, some of us may enjoy Lorenzo Bernini's sculpture group "St. Teresa in Ecstasy" in the Roman Church of Santa Maria della Vittoria. Now this work poses problems of interpretation and meaning for almost everyone. Why the ambiguous expression of emotion in the faces of St. Teresa and the angel? Is the expression sensual or is it sentimental (as Brinckmann, Burckhardt, Taine and Zola have suggested)? Whom and what does the angel represent? Were we to turn at this point to St. Teresa's *Autobiography* we would find a description of the angel in the vision which Bernini has depicted. Further study into the history behind art conventions and symbols used continuously in Classical, Medieval and Renaissance art will reveal deeper insights. Bernini's angel might well be a "Christianized" cupid-symbol: an involved artistic fusion representing the Christian concept of angelic nearness to God with the pagan concept of Venus' messenger bringing the experience of love to someone. Thus, we can reach a deeper level of enjoyment through a study of artistic conventions (history of styles) and baroque devotional literature (literary sources).

Yet baroque art is not unique in posing problems of interpretation. We run into much the same sort of difficulties when we try to study and understand Michelangelo's so-called "Dying Slave" in the Louvre. Behind the left leg of the "Dying Slave" is the face of an ape carved in shapeless stone. For this reason among others, the art historian Erwin Panofsky has discerned a more specific meaning than we might ordinarily understand by the title "Dying Slave."²

¹ Otto Benesch, *Artistic and Intellectual Trends From Rubens to Daumier As Shown in Book Illustration* (Cambridge: Cambridge University Press, 1943), pp. 63 ff.

² Erwin Panofsky, *Studies in Iconology* (Oxford: Oxford University Press, 1939), pp. 195-197. Cf. also the similar yet more liberal interpretation in Charles de Tolnay, *Julius II Tomb*, Vol. III of the *Michelangelo* series (Princeton: Princeton University Press, 1954), pp. 66-67.

Professor Panofsky has found that Michelangelo has unmistakably sketched in stone the face of an ape behind the left knee of another of his slave statues, "The Rebellious Slave." This evidence leads him to assert that the convention of the ape's face does not distinguish one individual slave from another. Rather, the ape seems to be a generic symbol which was meant to illustrate the meaning of slaves as a class. Furthermore, when understood in the context of ape-motifs in art this ape becomes a symbol of everything sub-human in man, of lust, greed, gluttony, and shamelessness in the widest possible sense. And so, Panofsky concludes that the common denominator of Michelangelo's slaves—accompanied by the ape-symbol—would be animal nature, the Neo-Platonic lower soul, the soul man had in common with the brute beasts.

AVAILABLE SOURCES OF REPRODUCTIONS

So far we have suggested a few possibilities towards integrating our art education with the rest of our education. Our knowledge of various fields can all be brought to bear on the work of art, and the work of art in turn can serve as a stimulus to further analysis and reflective synthesis of the thought and events of a period in history. However, where can we find the hundreds and even thousands of pictures needed to supplement such an art education? Perhaps in libraries, in the art books they can provide. Yet often this is no answer at all, for many libraries do not carry the expensive works of art history. Such valuable books range anywhere from \$20 to \$30 per volume (for example, see the new Krautheimer-Hess study of Lorenzo Ghiberti priced at \$30). And yet even if a library can afford the relatively inexpensive Goldscheider pictorial edition of Michelangelo we shall never find in it the "Rebellious Slave," the statue which enables Panofsky to reinterpret the Louvre "Dying Slave." But Michelangelo is only one artist. Where would we begin to look for reproductions of the prints and sketches of Blake, Hogarth, and Goya? And the modern art of both Europe and America presents even greater problems. Few books or museums can help us enjoy the moderns. Museums have few modern works and the anthologies of modern American painters, for example, have very little variety and a minimum of color-plates. Even the reproductions in many of the scholarly art history works such as de Tolnay's *The Sistine Ceiling* are all in black and white. However,

we can sidestep this difficulty if we have at hand *Life* magazine's Christmas issue of 1949 which presents over thirty color photographs of the Sistine Ceiling. What we need is a stock pile of magazine reproductions of art to supplement our art education.

BUILDING A STOCK PILE OF ART REPRODUCTIONS

By a file of magazine reproductions of art we simply mean a collection of good, clear reproductions of art of all ages taken or cut from recent magazines. By recent magazines we mean all those that do not date back further than twenty years. Before 1937, though there were occasional color pictures of art in the mass-circulated magazines, the majority of them were of poor quality. But since that time color photography of art has been so highly developed for mass production, that it is about time that libraries and schools interested in art education took advantage of the present situation. The goal of the file should be to include all periods in art and a representative number of reproductions of the outstanding artists of all times. Such universality is a necessity, since the file is intended to serve the educational needs and desires of a group of students and not merely the collectors. Collectors might have as their motto: "From the cave paintings of Altamira to the very latest abstract."

We have one such art file at West Baden College, Indiana. Since its beginning we have collected nearly three-fourths of all the color reproductions appearing in leading magazines for the last five years. A collector may well be amazed at the generosity with which people donate whole stacks of excellent pictures once they know a common stock pile will be available for everyone's use. But where will the collectors obtain such magazine reproductions and how do they set about ordering and arranging them? Everywhere, of course. Go to the attic hideouts and dusty corners where the library stores old and unwanted magazines and books. The bulk of our collection has come from such magazines as the following: *Time*, *Life*, *Fortune*, *Holiday*, *Newsweek*, and perhaps an occasional *L'Illustration* or *Art News*. This short list hardly exhausts the possible sources for we might have access to old issues of specific museum art journals and bulletins. We mentioned old books. There comes to mind an old book essay on Rembrandt that was falling apart and had some fairly good color reproductions of that artist's works in the Hermitage museum in Leningrad. This was a real windfall, and it illus-

trates how, if on the alert, we can secure some very fine reproductions.

A FLEXIBLE FILING SYSTEM

As the file of pictures began to mount we devised the following method to take care of them. Large cardboard folders (16" x 13") were made and labeled in pencil, "Renaissance," "Reformation," "Enlightenment," "Romantic," "Impressionistic," and "Modern." These divisions lettered on the folders in pencil can be changed at will and the pictures in a particular folder can be divided into sub-folders and subdivisions, namely, Renaissance into Venetian and Florentine, and so on. The method of filing and arranging will be good and adequate in direct proportion to the time one can spend ordering the pictures. Surely, it would be ideal to have a complete author-subject card file to all the pictures such as the Chicago Art Institute's Ryerson Library possesses. In the Ryerson Library the file boxes alone fill a large room. But such magnitude is not necessary.

Our magazine file of art reproductions has already been developed in certain areas to the point where it will give satisfaction to one seriously interested in becoming art-educated. We might instance Rembrandt again, since we have reproductions of his works in the greatest abundance—more than sixty black and white and color pictures of sketches and paintings. Yet the modern artists are not far behind. Color reproductions of Lyonel Feininger, and Georgia O'Keeffe are side by side with those of Andrew Wyeth and Edward Hopper. Such variety could not be found in any book, and moreover, the art file can present more copies of one artist's work for a student's study and enjoyment than a book could ever do. In our random collecting we culled thirteen fine color reproductions of Andrew Wyeth's paintings from the different issues of *Life* and *Time* of the past five years. For someone who enjoys Wyeth's work the art file offers color selections no book equals. For that matter, we would have a difficult time tracking down Wyeth's originals in any of the museums of the Midwest. Many more examples could be brought forward to illustrate the value of the file as a useful aid to the type of art education already described. But we hope we have said enough to encourage those interested in art education to collect reproductions of art masterpieces stored in magazines too long considered valuable for the printed word alone.

PROGRAMS OF HISPANIC STUDIES IN CATHOLIC COLLEGES

By Edward J. Schuster*

GOD, GLORY, AND GOLD were objectives which drew Spanish explorers and colonizers to America. Nor have these goals altered substantially in almost five centuries. Today as in earlier periods, Latin American countries afford abundant opportunities for serving God in religious, charitable, and educational fields. In secular pursuits also, fame and fortune await many who are qualified to achieve them.

There are numerous indications that 1958 will see further increase of interest in Spanish America and Spain. The pressure of international relations, foreign trade, diplomatic commitments, as well as growing attention to the Spanish and Portuguese languages, are among the more obvious reasons for this trend. Augmented cultural relations, too, are factors. Nor can one overlook the fact that the other republics of America face situations very similar to those which confront us at home. Thus the intelligent observer will note that economic and political problems of Latin America reflect even more basic questions of health, education, and individual welfare.

CHALLENGING NEW CAREER OPPORTUNITIES

For North American students in particular, broad fields offer challenging new career opportunities to those well grounded in Hispanic studies. More specifically, foreign service with the State Department and other government agencies, social work, and teaching today are more attractive than for several generations. Responding to a vocal demand for adequate preparation, more than fifty leading colleges and universities of the United States have inaugurated comprehensive programs of American regional studies.

Part of a broad pattern of international relations and area studies, such regional sequences dealing with Ibero-American coun-

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tries and with Spain, provide multiple preparation for desirable positions. These include public service with assignments related to Federal and international institutions such as the United Nations, as well as careers associated with Latin American trade, teaching, social work, and research. The Foreign Service of the United States requires personnel trained to fill appointments as administrative officer or employee of the State Department and other agencies such as military and naval services, Departments of Commerce, Treasury, Agriculture, Labor, the Foreign Operations Administration, Tariff Commission, Immigration Service, Export-Import Bank, Displaced Persons Commission, and others. No less attractive are opportunities which exist with the UN Secretariat or administrative agencies: Food and Agriculture Organization, International Labor Organization, International Bank for Reconstruction and Development, International Monetary Fund, International Refugee Organization, World Health Organization, UNESCO, and the International Civil Aviation Organization.

ADEQUATE SEQUENCES IN HISPANIC STUDIES

To prepare young men and women for professional or business careers at distinct echelons in these fields, specially designed courses and sequences are offered. In addition to the essentials of a liberal education, these programs enable students to specialize in courses of immediate and subsequent value in their careers. Nucleus of these studies is an adequate knowledge of Spanish or Portuguese. Immediately related are such subjects as Latin American and Spanish literatures, history, geography, economics, and political science. Moreover certain specializations in sociology, economics, foreign trade, and philosophy are adapted to particular problems and needs. Indispensable, too, are basic subjects like accounting and business law.

The Eisenhower administration has continued the Good Neighbor policy initiated by Franklin D. Roosevelt. In so doing both Republican and Democratic parties are facing realistically a situation which arises from geographic juxtaposition, commercial ties, and a common dedication to freedom. Since 1889 the Pan American Union has labored to strengthen mutual understanding by means of solid ties of international trade as well as improved diplomatic and cultural exchanges. Similarly, in recent years the United States

and Spain, making a virtue of international necessity, have drawn closer, renewing bonds of friendship which go back to our Revolutionary War. Spain's geopolitical significance, predicated upon her strategic position geographically as well as uncompromising enmity toward Communism, makes her a valued ally. These developments, however, are almost overshadowed by the volume of United States trade with Latin America, which exceeds seven billion dollars annually. It will be recalled that this represents an amount greater than our entire trade with Europe, or with Asia and Africa combined. Such considerations serve to emphasize even more the importance of studies which foster good relations.

ABDICATION OF CATHOLIC LEADERSHIP

Despite these facts, and disregarding the success of American-Hispanic regional studies programs in various sections of the United States, Catholic institutions of higher learning have been singularly reluctant to provide adequate sequences in such area studies. In view of the imminence of these questions, especially those involving diplomatic and commercial relations, it is difficult to understand this neglect. With a few outstanding exceptions, such as programs at Catholic University, Notre Dame, and Georgetown, Catholic colleges in the United States do not offer truly effective, well-rounded programs of Ibero-American or Hispanic studies.

In view of the urgency of inter-American relations this appears almost as an abdication of Catholic leadership in fields where the Church and its members are singularly qualified, humanly speaking, to succeed. Without exception Brazil as well as all the Spanish-speaking republics of America are overwhelmingly Catholic in population. Consistently, then, their cultural background and traditions are inseparable from Catholicism. Their literature, music, art, architecture, and local customs are profoundly Catholic, despite many years of inadequate religious instruction where there has been a lack of priests and religious. So also the economic, social, political problems of these nations provide challenges to Catholics, requiring them to consult once more the enlightened solutions provided by *Rerum Novarum* and *Quadragesimo Anno* as well as other papal encyclicals. In such areas of Catholic Action as trade unionism, labor relations, housing, education, wages and working conditions, many intrepid bishops and priests have led the way, demonstrating

how Christian principles may be applied to achieve practical, permanent solutions.

For the faithful in the United States the work of prelates like Cardinal Arteaga in Cuba, Bishops Miguel de Andrea in the Argentine Republic, Manuel Larraín in Chile, James Peter Davis in the Diocese of San Juan, Puerto Rico, provide inspiring examples. Following their leadership, an increasing number of priests and members of orders have taken up this task. In the words of the late Father Alberto Hurtado of Chile:

The Church has a very precise social doctrine on which it continually insists, a doctrine which has as its realistic goal the elevation of the proletariat, distribution of the greatest number of goods and services to the largest number of citizens,—to see men living and working together peacefully in the spirit of social collaboration. In order that this teaching may penetrate into the souls of Catholics and be translated into action immediately, it is imperative, first of all, to awaken in them a *social sense*. This is antecedent to social action, and even to a knowledge of sociology. It has the value of an appetite; if this is not awakened, why prepare the meal? Our social consciousness leaves much to be desired, as we all realize. It is essential, therefore, to quicken it, to educate and direct it. If education does not succeed in developing citizens imbued with social consciousness, then it has not achieved what society, especially our society, has expected of it. . . .¹

OCCASION FOR SELF-EXAMINATION

In our country today the encouraging fact is that great secular universities like those of North Carolina, Minnesota, California, Pennsylvania, Louisiana, and Duke are continuing an eminent tradition of Spanish and Inter-American scholarship. Besides economic and social studies, these schools have examined aesthetic and intellectual contributions of universal validity which emanate from Hispanic lands. St. Therese of Avila, St. John of the Cross, Fr. Luis de Granada, Fr. Luis de León thus continue to diffuse their am-pullas of beauty and truth in halls of secular learning. So also great Christian dramas, the prose and poetry of Lope de Vega, Calderón, Tirso de Molina, Alarcón, Cervantes, and Herrera lose none of their

¹Alberto Hurtado Cruchaga, S.J., *Humanismo social* (Santiago, Chile: Editorial Difusion, 1947), p. 15.

immortal significance when presented in non-Catholic colleges. Startling, however, is the conclusion that almost without exception the great figures among Hispanic scholars in this country do not owe spiritual allegiance to Rome. While applauding the zeal and accomplishments of men like Huntington, Otis Green, Alfred Coester, Hayward Keniston, S. Griswold Morley, Spaulding, for example, Catholics encounter here ample occasion for self-examination.

If the need is apparent, the means to achieve the goals indicated are no less evident. When Catholic colleges and universities offer courses in Hispanic and Spanish-American studies comparable to those now available in other institutions, they will find an alert response. Simultaneously the contributions which may be forthcoming from accelerated programs of Hispanic and regional courses in Catholic colleges should augment the influence and effectiveness of orthodox Christianity in domestic and international affairs. The complaint that so many Catholic young men and women attend non-Catholic colleges loses much of its validity when colleges operated under Church auspices fail to provide adequate courses of study in fields where the Faith has much to gain from achieving more adequate intellectual and cultural recognition.

* * *

St. Francis College, Brooklyn, has received a grant of \$9,000 from the Federal Government to be used over a period of three years in a project on improving collegiate mental health.

* * *

The National Selection Committee for Graduate Study Awards in France under the Fulbright Program met last month at Saint Louis University. Rev. Walter J. Ong, S.J., of the university faculty is chairman of the committee.

* * *

The Advancement and Placement Institute (Box 99G, Greenpoint Station, Brooklyn 22, New York) is now distributing a completely new and expanded "Summer Placement Directory." The directory is an aid to persons who wish new ideas and ways to earn while they vacation.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

AN ANALYSIS OF UNITED STATES SUPREME COURT DECISIONS
AFFECTING EDUCATION BETWEEN 1942 AND 1956 by Rev. Robert
J. McCormick, M.A.

This dissertation is a continuation of a study made in 1942 by Witkowiak. It is an endeavor to analyze the cases brought to the Supreme Court relative to education in the period between 1942 and 1956.

The writer investigated the historical background of the theory of interpretation of constitutional law and the philosophy of the Justices as manifested in their decisions. Commentaries on the decisions studied as expressed by competent legal authorities were analyzed. The primary source material were official records as found in the *United States Reports*. An attempt was made to assay the impact of these decisions on education.

The investigation showed that the Justices are permitted a great amount of latitude in the interpretation of constitutional law and that they often utilize this freedom to meet changing conditions, emergencies, or trends in public opinion.

SURVEY OF THE EDUCATIONAL PROGRESS AND NEEDS OF THE DIOCESE OF SAVANNAH-ATLANTA, GEORGIA, by Sister Mary James McDonald, C.S.J., M.A.

This study aims to survey the educational progress and needs of the Diocese of Savannah-Atlanta. In 1850 when the diocese was established there was only one school conducted by religious. One hundred years later there were 18 religious communities servicing 33 elementary schools and 10 secondary schools. Catechetical instruction in areas where there are no Catholic schools is inadequate, particularly at the high-school level. Faculties have been supplemented by lay teachers but the salary paid these teachers could not be considered adequate. Teachers in the Catholic schools are certified and schools are accredited according to the same standards in use for public schools. Catholic schools are supported predomi-

*Microfilms of M.A. dissertations may be obtained through the inter-library loan department of The Catholic University of America; information on costs will be sent on request.

nantly by tuition. Transportation to and from school is a great financial burden on parents. One of the greatest educational needs of the diocese is the expansion of secondary education.

A STUDY OF THE POSITION OF DEAN OF MEN IN THE STUDENT PERSONNEL PROGRAM OF THE CATHOLIC MEN'S COLLEGES OF PENNSYLVANIA by Rev. John J. Slater, M.A.

This study concerned itself with the role of the chief personnel officer in nine Catholic men's colleges in Pennsylvania. By means of a questionnaire and personal interviews the writer gathered data on the preparation of the dean, the status of his position in the institution, and his duties and responsibilities of office.

The investigator found that in each institution the role of the chief personnel officer is definitely assigned to a member of the administration under the title of dean of men or some similar title. There is, however, a wide divergence in the extent of his responsibilities for the entire personnel program in the institution. In no case has the personnel dean, either directly or indirectly, been given complete jurisdiction, authority, and responsibility over every personnel service provided in his institution. Scarcely more than 50 per cent of the total number of personnel services provided in any one college are under the personnel dean. The deans in all the schools assumed responsibility for extracurricular activities.

The investigator recommends more specific professional preparation for personnel work and a master plan of organization and administration of personnel services in all of the nine colleges surveyed.

COMPARISON OF ATTITUDES TOWARD SEGREGATION by Sister Mary Fridolin Spillane, O.S.F., M.A.

The purpose of this study was to determine the differences in attitudes toward racial segregation between (1) white and Negro high school students, (2) Northern and Southern high school students, and (3) male and female high school students.

An attitude scale was constructed according to the Thurstone method and administered to 386 students attending nine Catholic high schools, four of which are located in Chicago and five in Georgia. An approximate equal representation of boys and girls

and of white and Negro students was secured in each area. The validity of the attitude scale was tested by means of a self-rating device which indicated that 80 per cent of the students rated themselves accurately on the scale.

The significance of the differences between the various sub-groups is shown by Fisher's *t* method. The main findings are: (1) Both white and Negro students are opposed to segregation but the Negro group is more strongly opposed to it. (2) There is no statistical difference in attitudes between Northern and Southern Negro students but there is a highly significant difference between Northern and Southern white students. (3) Both boys and girls are opposed to segregation. The boys are more strongly opposed but the difference between the attitudes of boys and girls is not statistically significant.

A STUDY OF THE IDEALS EXPRESSED BY A SELECTED GROUP OF PAROCHIAL AND PUBLIC SECONDARY-SCHOOL STUDENTS by Rev. Robert R. Morocco, M.A.

This study sought to determine the ideals of a selected group of secondary-school students from both parochial and public schools. Voluntary responses were obtained from 932 students of three schools. The responses indicated the students' choices of the person they would wish to be like in ten years and their reasons for selecting that person.

The results indicated that 62 per cent of the parochial-school students and 28 per cent of the public-school students chose their ideal character from among persons in religion, their family, or an occupational field. The most frequently named religious characters were the Blessed Mother and Bishop Sheen. Christ was named in only nine responses. Family personages ranked second among parochial-school students and fourth among public-school students. Mothers were named most frequently by both groups.

The most popular motive in both groups for choosing a person as an ideal was his success in a particular field of work that appealed to the responding student. Because an individual was "kind, good, and loving" was the reason for choosing him in the case of 38 per cent of the parochial students and 16 per cent of the public school students.

FACTORS INVOLVED IN THE FORMATION OF AND EFFECTS OF SOCIAL GROUPS IN SELECTED INTERMEDIATE GRADES by Beth Ann Rebaudo, M.A.

The purpose of this study was to investigate the factors which contributed to the formation of social groups in the intermediate grades and to ascertain the effects of the social groups upon the members, upon those who are not members of the groups, and upon the school itself. The participants in the study were 515 members of social groups, 12 classroom isolates, and 9 teachers in the fourth, fifth and sixth grades of 4 elementary schools in New Orleans.

It was found that in the majority of classrooms there were between four and six social groups with four to ten members in each group. The participating pupils were inclined to join social groups in which the members were the same sex, had like interests, and were friendly, kind and co-operative. Not all groups had leaders.

AN ANALYSIS OF THE TEXTUAL CONTENT OF SEVEN SERIES OF ELEMENTARY SCHOOL SCIENCE TEXTBOOKS by Christine M. Sweeney, M.A.

Seven series of public elementary-school science textbooks, selected on the bases of authorship and date of publication, were analyzed to determine the textual content and the grade placement of that content and to note any changes that have occurred over a period of ten years.

The content was categorized into five major topics, Earth, Living Things, Physical and Chemical Aspects, Man, and Universe.

The results of this study seemed to warrant the following conclusions: (1) There is some agreement among authors regarding the subject matter of science in the curriculum of the elementary school. (2) With few exceptions, the trend has been to include content referring to each of the five major topics mentioned above in the book for each grade. (3) There is no reference to God in any book of any of the series analyzed. (4) There appears to be a difference of opinion among authors in regard to the grade level at which specific subject matter of science can be most advantageously placed.

HIGHER EDUCATION NOTES

Nearly \$32,000,000 of the Ford Foundation's total of \$198,030,000 granted during the fiscal year ended September 30, 1957, in three categories of grants to privately supported colleges, universities, and medical schools went to Catholic institutions. Of a total of \$104,372,000, given by the Foundation to privately supported colleges as "final payments against endowment grants," Catholic colleges received \$21,976,500. In the category of "final payments against accomplishment grants," which totaled \$25,408,000, the Catholic college share was \$3,658,500. Six Catholic medical schools received a total of \$6,300,000 out of the \$68,250,000 the Foundation paid to privately supported medical schools. One hundred sixty-six Catholic colleges shared in the payments against endowment grants, and fifteen in the payments against accomplishment grants. Special grants amounting to \$99,025 were also given by the Foundation to five Catholic colleges in 1957. The Foundation's grant payments in the year in its several areas of aid to colleges, hospitals, and other institutions reached \$345,200,897, according to its 1957 annual report.

The Atomic Energy Commission last month awarded The Catholic University of America a grant in the amount of \$55,000 for the purpose of obtaining nuclear laboratory equipment. This grant is in addition to the \$125,000 given the university by the AEC last year for the purchase of an atomic reactor and auxiliary equipment. Beginning in the fall of this year, the university will offer a series of new courses in reactor physics and reactor engineering leading to a master's degree in nuclear engineering. Dr. Francis L. Talbott of the Department of Physics has been licensed by the AEC to operate the reactor, after taking the required courses given by the Aerojet-General Nucleonics Corporation of San Ramon, California.

Marquette University tops all other American Catholic institutions of higher learning in the number of full-time students and in total enrollment, a report published in *America* (January 11, 1958) indicates. Of the 9,949 students enrolled this year at the Milwaukee institution, 6,722 are full-time. Second in rank for full-time stu-

dents is the University of Notre Dame with 5,911. Second in total enrollment is the University of Detroit with 9,808 students—5,166 full-time and 4,642 part-time. According to the U. S. Office of Education's January estimate, there are 3,068,000 students taking degree-credit courses in the nation's 1,890 colleges and universities. This total represents an increase of 4.1 per cent over the 2,947,000 figure of the preceding year. *America* estimates that there are some 269,907 students in the 31 Catholic universities, 174 four-year colleges, and 23 junior colleges this year. The 1956-57 total was 259,277. Thirteen Catholic institutions have total enrollments over 5,000; the same thirteen have full-time enrollments over 3,000.

Designed to pool research personnel and facilities in their twenty-eight institutions across the nation, establishment of the Jesuit Commission on Research was approved by the presidents of Jesuit colleges and universities at a meeting in Washington last month. To have its headquarters at the University of Detroit, the commission will be concerned primarily with basic research but will also aid in research problems of business, industry, and government.

With regard to the relationship of Federal aid to present educational problems, the Jesuit presidents took a position which is described in a statement by Rev. Edward B. Rooney, S.J., president of the Jesuit Educational Association, as follows:

The presidents of Jesuit colleges and universities are in agreement that the lost potential talent from our elementary and high schools should, through testing, counseling and a scholarship program, be given the opportunity to complete their education; that the improvement and expansion of the teaching of science and mathematics should be provided for both at the secondary and college or university levels; that the critical shortage of Americans proficient in certain currently significant foreign languages should be corrected.

If these objectives can be attained only through Federal aid, then that aid should be made available on an across-the-board basis, for all students and for all institutions.

When because of state constitutional provisions, such across-the-board distribution is precluded, provision should be made for direct grants from the Federal Government to individuals or institutions affected. Unless such provision is made, the program could not achieve its purpose, because it would by-pass a very large pool of individual talent and of educational facilities.

SECONDARY EDUCATION NOTES

The seriousness of the problem of articulation between high-school and college foreign language courses has been recognized for years, but until recently this problem was like the weather in Mark Twain's famous remark to the effect that everybody talks about it, but nobody does anything about it. Dr. Cecilia Ross, during her presidency of the Foreign Language Association of Northern California, did something about it. As reported in the *California Journal of Secondary Education* (December, 1957), Dr. Ross set the Association's Research Committee to work on it. By way of questionnaires and interviews information was gathered from the heads of foreign language departments of the public high schools and the four-year colleges and universities of Northern California. Questions concerned placement, course content, objectives, and methods. Far from being pessimistic, the committee concluded that better articulation between high-school and college foreign language courses may be achieved. They offered these recommendations: (1) that as nearly as possible the same relative importance should be given to objectives in high school and college; (2) that for the information and guidance of both high-school and other college departments, college departments of foreign language should issue statements periodically, perhaps by means of a newsletter, concerning their individual objectives and methods; (3) that both high-school and college teachers should be invited to write a description of any original and successful method of teaching; (4) that college evaluation of high-school credit should be as uniform as possible; (5) that high-school counselors as well as teachers should recommend to students that they choose the language with care and continue it throughout the high-school years.

In appraising the tasks with which the modern world confronts the high school, it is essential that the details of our educational enterprise be seen in relation to the major goals of our society, asserted Dr. John H. Fischer, superintendent of public instruction, Baltimore, Maryland. Writing in the *NEA Journal* (January, 1958), Dr. Fischer further declared that failure to view the problems in this way could lead to programs compartmented in terms of specific functions and lacking the unifying focus which becomes even more important in these complex times than it was in a day of simpler,

more manageable problems. Leadership in a high school is not a monopoly of the principal or superintendent, but a function in which many persons may participate.

Little schools within a school is a novel experiment of Hagerstown, Maryland. In the construction of a new high school the design was drafted to provide for separate sections of the same building for housing different grades. Each is complete with its own general library and workrooms. The plan is formulated so as to supply the facilities of a large school but in individual segments giving the advantages of small units.

The all-year school has been vetoed according to the findings of a study conducted by the Los Angeles City School District. Among the difficulties reported by this full-scale investigation were: the staggered vacation problem, plant-maintenance problems, transient students, confusion in reporting and record keeping, interference with community recreational activities and with summer college attendance for teachers. There were also the problems of general community inertia and of reorganizing the schools four times a year. The study concluded that a revival of the quarter plan was not worth the struggle.

A 200-day school year—divided into 4 quarters of 50 days each, with 6 or more hours per day, with all pupils in school all 4 quarters—is proposed by Calvin Grieder, professor at the University of Colorado. Professor Grieder points out the fallacy of trying to escape building with schemes of split days, all-year schools, and other similar devices. He states further that we live in the richest country in the world, with a fantastically high standard of living, and we talk continually about the value of education but are not willing to build classrooms which our children need.

Thousands of Johnny Grass-and-Tree-Seeds are planting the future forests of the United States. In Oregon, Michigan, Maryland, and other states, high-school students have undertaken to plant trees. In Portland, Oregon, each high school is responsible for forty acres recently burned out by fire. Supervised by state foresters the students gradually grow expert. In other areas high-school students are doing the same as class projects and civic developments.

Florida lawyers are giving a five-lecture series in high schools on communism; participation in public affairs; court systems; freedom of speech, press, radio, and television; the Constitution and the courts, and the obligations of freedom. These lectures are based on materials prepared by the Florida Bar Association and approved by the state education department. The basic idea is that understanding communism is a strong weapon against it. The program has been endorsed by the American Bar Association.

A preparatory seminary that accommodates both day students and boarders has been officially opened in Spokane, Washington. The seminary, known as the Bishop White Preparatory Seminary, now offers two years of study—the ninth and tenth grades. Bishop Bernard J. Topel of the Diocese of Spokane started the seminary when he discovered that the established minor seminaries of the Pacific Northwest were too crowded to admit twenty eighth-grade graduates of his diocese who wished to begin studies for the priesthood. Heading the new school is Father William Kelley, a diocesan priest and an experienced teacher. Day students participate in all the activities of the seminary day beginning with Mass in the morning and ending with the recitation of the Rosary at the close of school.

"Insight for Youth" is a weekly guidance series of WRCA-TV and appears as a segment of NBC's "Sunday Schedule" at 9:15 A. M. It is produced by the Student Personnel Service of St. Francis College, Brooklyn, in conjunction with the Radio and Television Communications of the Archdiocese of New York. Each week until the end of June various subjects of interest to teen-agers and high-school students will be presented. Topics such as choosing a college, factors in selecting a college, scholarships, military service, careers in several fields, and other similarly interesting and timely subjects will be discussed.

ELEMENTARY EDUCATION NOTES

Shouting reduces amount of stuttering claims Carmen D. Dixon, assistant speech and hearing consultant of the Chula Vista City Schools, after an investigation conducted at Arizona State College, Flagstaff, where she had offered a program for "young stutterers." The study was suggested during a group meeting when one member was having difficulty in introducing himself. Another member of the group recommended that he yell, which he did, and then he proceeded to give his speech assignment with little observable anxiety.

The experiment consisted of having each stutterer read orally a 180-word passage in two ways. "Reading A" was done in the usual way while "Reading B" was done by yelling "Hey" before each sentence. There was a twenty-four-hour time lapse between readings. The mean number of stutterings for the "A" readings was 11.6 and only 7.5 for the "B" readings. Nine of the ten subjects stuttered less on the "B" than on the "A" reading. Four subjects stuttered fewer than 2 per cent of the words on either reading. Because of the small number of participants, no definite conclusions can be drawn, but it is to be noted that stuttering was significantly reduced by introducing "Hey" into the reading passage. It is possible that "Hey" assumed the role of a distraction device, or that the shouting of it constituted a gesture of self-expression and spontaneity that counteracted in some degree the anxiety associated with and presumably reasonable for stutterers.

Social competence of rural children surpasses that of city pupils by the time these children reach the fifth grade. With a view to increasing current knowledge about the differential growth of children reared in various environments, Emmy Werner of the University of Nebraska attempted to analyze differences among farm, small-town and city boys and girls in social competence when these children first come to school and again after being in school five years. As defined by Werner, social competence is "the degree to which a person has made progress from dependability to independence, from irresponsibility to responsibility and from incompetence to competence." The design of the investigation called for the use of the Vineland Social Maturity Scale and demanded that

the influence of intelligence on the performance of the several groups be carefully controlled.

When subjected to statistical treatment, the data from the study yielded highly significant differences between rural and urban children at both the kindergarten and the fifth-grade levels. On the kindergarten level, the difference was in favor of the city children. At the fifth-grade level, however, there was a trend toward a reversal in superiority with the highly significant difference in social competence in favor of the rural and small-town boys and girls. Thus, according to this investigation, city children were more socially competent on the kindergarten level, while the rural children were more self-reliant by the time they reached the fifth grade. The superiority of city children in early childhood revealed itself on the items in the self-help, locomotion and socialization categories of the Vineland Scale; the rural superiority in later childhood was evidenced in self-direction, self-help and occupational items.

In trying to explain the rural child's advance in social competence from the kindergarten to the fifth-grade level, Werner points out that though greater parental control among rural children may somewhat retard the development of independence in early childhood, the inclusion of children as active contributors in the rural economy soon after this period may then hasten this development. It is also not unlikely that studies using samples of children at a later age level may give evidence of a second reversal which would indicate anew the superiority of city children during the adolescent period especially in the socialization and self-direction items on the Vineland Scale.

How effective is remedial reading instruction? This query was posed by the staff of the Educational Clinic at Iowa State Teachers College after years of remedial service to retarded readers. An answer to it required a minute examination of the case histories of those who had been referred to the clinic. The final sample in the survey undertaken by the college consisted of two groups of children whose intelligence quotients ranged from 80 to 134 with an average of 102. Group I included 40 children who had been referred to the clinic for testing and recommendations but who had had no remedial instruction at the clinic. In Group II were 42 boys and girls who had been given a reading analysis and, in addition, had

received remedial instruction under the supervision of the clinic.

At the time of the follow-up, the facts provided no statistically significant evidence that the remedial instruction given to Group II in the clinic resulted subsequently in greater reading growth than was shown by Group I which did not receive remedial treatment. Twenty-one cases in Group I evinced normal reading growth, 12 greater-than-normal growth, and 7 less-than-normal. In the case of Group II, normal improvement was shown by 19 pupils, less-than-normal by 14, and greater-than-normal by 9.

When the parents of the pupils who participated in the survey were asked whether they thought it advisable that they be provided with detailed recommendations concerning their children's future progress, 95 per cent expressed their desire to receive such reports. Parents contended that more complete guidance services in the lower grades would help prevent reading problems.

"Meandering through the social studies," is what Henry R. Hanson and Lelia T. Ormsby, professors of education at Sacramento State College, term the organization and teaching of social studies in many schools. To them "meandering" is a mild compromise somewhere between "floundering" and "progressing." It connotes a certain leisurely movement; one might get to a certain point, and one might not. So ambiguous a clause was chosen because it describes the content, sequence, and teaching of some elementary-school social studies programs. In all fairness to the "meandering" type of program, these two writers, who are the co-authors of manuals containing units in the social studies for Grades I, II, III, and IV, call attention to its chief merit: flexibility. Flexibility in social-studies content and sequence sometimes results in learning situations which much better fit the interests and needs of children.

There are, however, several difficulties which commonly inhere in a flexible social studies curriculum. Unprofitable repetitions often occur. The course may be "thin" and lacking in significant content because of unwarranted extension of a particular phase of study. Too great a variety in the offerings may result in the confusion of trying to include too much in the social studies. In order to avoid these pitfalls, Hanson and Ormsby strongly advise that the skeletal framework underlying every social studies program be given lively form in resource materials, textbooks, teaching units, and materials for teachers.

Televiewing habits of elementary school children in 1957 were compared with those of previous years by Paul Witty, professor of education at Northwestern University, and summarized by him in *Elementary English* for December, 1957. Each year since 1949, Witty has issued questionnaires and conducted interviews with more than two thousand children, parents, and teachers in the Chicago area. A scrutiny of the data secured at intervals since 1949, when TV came to Chicago, highlights certain enlightening facts.

In the spring of 1950, 43 per cent of the pupils in the Chicago area had TV sets; in 1951, 68 per cent reported having sets, and in 1952, 88 per cent. In 1955, 97 per cent had sets, while in 1957, the per cent was 96. Concerning the amount of time spent in televiewing in 1950, the children reported an average of 21 hours per week. This average dropped to 19 hours in 1951, but it went up again after new channels made more diverse programs available. In 1956, the average was 21 hours, while for the entire group of pupils interviewed in 1957, the average was 22.5 hours. Of course, averages vary depending on factors such as the time of the year and the nature of the community in which studies are made.

Favorite programs change, too, as year by year new offerings become popular. In 1950, the children's favorites, ranked in order of preference, were: "Hopalong Cassidy," "Howdy Doody," "Lone Ranger," "Milton Berle," "Arthur Godfrey," and "Small Fry." In 1951, "I Love Lucy" became the best-liked program of both boys and girls, while "My Friend Irma" and "Roy Rogers" also became highly popular. "I Love Lucy" continued in first place until 1955 when acclaim went to "Disneyland." "Rin-Tin-Tin" and "Lassie" were likewise extremely well liked. In 1956, "Disneyland" again held first rank, with "I Love Lucy," third. In 1957, the participants expressed these preferences: "Disneyland," "Mickey Mouse Club," "Lassie," "I Love Lucy," "Cheyenne," and "Fury."

Only 25 per cent of the teachers owned TV sets in 1950 but an increase in TV ownership gradually raised the per cent until in 1957 it was 93. "What's My Line" appeared as first choice among the programs preferred by teachers in 1951 and continued as a favorite in 1952, 1953, and 1954. The five programs most favored by teachers in 1957 were: "Lawrence Welk," "Perry Como," "Loretta Young," "Disneyland," and "Wide, Wide World."

NEWS FROM THE FIELD

Catholic leadership in modern society will be stressed in three six-week institutes at The Catholic University of America during the 1958 summer session, beginning June 30 and ending August 7. For priests and seminarians, the Institute of Catholic Action, directed by Rev. Patrick W. Gearty, will emphasize the role of the priest in social leadership. Lecturers include Very Rev. Msgr. George G. Higgins and Rev. John F. Cronin, S.S., of the NCWC staff, and Rev. William J. Smith, S.J., and Rev. Dennis J. Geany, O.S.A.

Dr. Alphonse H. Clemens will again direct the Family Life Institute, which is open to lay students as well as religious and which carries courses for both undergraduate and graduate credit. Also open to both religious and lay students will be the third institute on the Confraternity of Christian Doctrine which will offer four courses in the teaching of religion leading to a certificate approved by the national office of the CCD.

Federal provisions for education contained in President Eisenhower's State of the Union message last month call for: (1) Federal scholarships, averaging \$750 to \$800 a year for four years for 10,000 undergraduate students each year. (2) Grants to states, on a fifty-fifty matching basis, to test aptitudes of students down to the seventh grade. (3) Fifty-fifty Federal matching funds for the states to encourage both state and local school systems to provide more and better teaching of science and mathematics. (4) Federal graduate fellowships at the rate of 1,000 the first year, 1,500 in each succeeding year, for a total of 5,500 fellowships. (5) Direct Federal grants of up to \$125,000 a year to graduate schools, matching such grants on a fifty-fifty basis to provide increased salaries or academic equipment. (6) Federal funds to help set up and operate foreign-language training centers for teachers and others. (7) An increase of \$64,500,000 a year in funds for the National Science Foundation to enable the agency to expand its activities in scientific education.

NEA has opened a new office near the Capitol for "round-the-clock" efforts to get large-scale Federal aid and income tax relief for teachers. The association's executive secretary said last month that "not less than \$1,000,000,000 a year in additional Federal

funds for buildings, salaries, scholarships, fellowships, other purposes, is needed at once, and this amount should be stepped up to \$5,000,000,000 a year within the next five years."

Defeating resolutions for and against direct Federal aid to education, the Association of American Colleges at its annual convention in Miami Beach, Florida, last month re-affirmed its position favoring credit on individual Federal income tax for tuition and fee payments, called for legislation which will provide added incentives to making contributions to privately controlled educational institutions, and adopted a resolution asking Senate passage of a provision in a House-adopted Federal excise tax bill which would exempt all non-profit educational institutions from paying the excise tax. Public schools are at present exempt from the tax.

New York City Board of Education has approved the help of citizen volunteers doing supplementary chores in the classrooms of three public schools of the city. Not to be confused with the "teacher assistants" being used in Bay City, Michigan, and other areas of the nation, school volunteers are people interested in children and give time and service without pay. They relieve the teacher so that she can do more of the work for which she has been professionally prepared. New York now has fifty-eight volunteers.

Return of former teachers to the classroom to bridge the gap between expanding enrollment and the number of qualified teachers in the schools of the Diocese of Youngstown, Ohio, was called for last month by Bishop Emmet M. Walsh. In a pastoral letter read in all the churches of the diocese, the Bishop not only urged more young people to prepare for careers in Catholic school teaching, but also asked women who taught before marriage and whose families are now grown up to work in the schools on a full-time or part-time basis. A lay teacher subsidy plan has been organized by the diocese to help teacher trainees defray the expense of preparation.

American high schools are so far behind in mathematics that "any seventeenth century mathematician reappearing on earth could, without any preparation, teach the traditional curriculum," Howard F. Fehr, president of the National Council of Teachers of Mathematics, charged recently.

BOOK REVIEWS

AN INTRODUCTION TO THE STUDY OF COMPARATIVE EDUCATION by
Vernon Mallinson. New York: The Macmillan Company, 1957.
Pp. ix + 249. \$3.50.

In our increasingly interdependent world today there is a correspondingly greater need for mutual understanding among nations. We are thrown into ever closer contact with other peoples and other cultures. Because a systematic examination of the educational systems deriving from these varied cultures would seem to be an important step toward international understanding, another text in the area of comparative education is welcome. For the American reader, this toward-understanding value is further augmented by the fact that the British author of *An Introduction to the Study of Comparative Education* brings to his study a variant viewpoint.

Mr. Mallinson states in the Preface that his purpose in writing has been to provide a conspectus of the contemporary scene of educational policy and practice in Western Europe and to trace, on a comparative basis, how and why problems common to all Western European countries are being tackled in different ways and with what results. America and Russia, he says, had inevitably to be considered because of their own peculiar impact which could not be ignored. The information is based on the author's immediate observation of current practice except in the case of America and Russia. For the latter, he depended on reports furnished by friends who had spent considerable time in one or other or both countries.

In presenting his material, the author has departed from the more usual arrangement, namely, a country-by-country study of the respective educational systems. On the contrary, Mr. Mallinson selects for consideration certain aspects of educational policy and practice as headings for the ten chapters which compose the book. Topics considered include: the purpose of education; education and national character; the determinants of national education; education for living; the training of teachers; primary education; secondary education; technical and vocational education. Within each chapter, the educational systems of selected countries are studied under the aspect indicated by the chapter heading. France, Belgium, Holland, Italy, Norway, Germany, Switzerland, and England are given the greater emphasis. The American and the Russian educational sys-

tems receive a consideration commensurate with their significance on the world scene. This arrangement has given the author greater flexibility in making comparisons and in indicating differences. It has also resulted in some repetitiousness.

The author's approach to his subject is generally factual, his objectivity being particularly noticeable in his treatment of Russian education. On this subject, many readers may wish for a more critical analysis into the deeper meaning of Soviet educational policy and developments.

An underlying thesis, however, is evident in the early chapters in which Mr. Mallinson attempts to show how the educational systems of the nations are outgrowths and expressions of their respective traditions and ideals. As he develops his thesis many educational theorists and reformers, such as Rousseau, Froebel, Decroly, Dewey, and Gonella come on the scene, and their influence is examined and appraised. Postwar trends are also explored.

Limiting the usefulness of the text is the scant attention given to the question of religious and moral education, both in its historical aspects and its present significance in the comparative systems. In the treatment of the educational repercussions of the Religious Revolt in the sixteenth century, we find a survival of the myth that Protestantism *per se* was the essential factor in making education available for the masses. For example, on page 14 we read:

In those parts of Western Europe where Protestantism triumphed, however, it triumphed because Protestant Church and State were in alliance with a different aim in view—to see that the people were educated. . . . Ignorance, claimed Luther, is the real enemy of the true religion. . . . In the Catholic countries generally, wedded as they were for varying reasons to the education of an elite, the education of the masses received scant attention. . . .

Again, the author's failure to give adequate attention to higher education will, in view of the importance that this aspect of education has in today's world, prove disappointing to some readers.

This reviewer does not recommend the book as a basic text. It will have value, however, as a reference for the student of comparative education and may prove useful as an introduction to the

subject for the general reader who is eager to deepen his understanding of other nations and other cultures.

SISTER MARY RAYMOND McLAUGHLIN, O.S.B.

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PRINCIPLES AND PRACTICES IN GUIDANCE by Emery Stoops and Gunnar L. Wahlquist. New York: McGraw-Hill Book Company, 1958. Pp. vi + 369. \$5.50.

Drs. Stoops and Wahlquist are men of considerable experience in guidance work. Stoops, now a professor at the University of Southern California, has been a prolific writer in the field, has taught at all levels and is in wide demand as a consultant. Wahlquist has lectured at several colleges and has served as guidance director for a high school district. Their aim in this volume is to produce a suitable text for upper division or graduate college students. Operating on the point that beginning classes in guidance usually contain students with a wide diversity of background, they have approached the subject in a variety of ways and with abundant illustrative material.

There is nothing lacking in attention to up-to-date techniques. The reviewer feels, however, that an adequate theory of personality and its dynamics is not supplied and the long-range purposes of guidance are treated in an unsatisfactory way. We are told, for example, that "the effective counselor is one who develops techniques which are consistent with his own personality." History contains quite a rogues' gallery of persons who did precisely this. Again, "To keep the guidance processes democratic, the individual to be guided should always make final decisions." There is a certain truth to this. A decision is not likely to be acted upon unless one makes it his own. The implication here is, though, that the fact of the client's having made the decision gives it its moral sanction. This is contrary to the stipulation of the Holy Father that "a counselor cannot remain indifferent in the face of material sin." Indeed, the only ethical point stressed as essential to the profession in this volume is that "the guidance worker should never divulge facts

that would embarrass a client." Like many others in the field, these authors seem to confuse flexibility in means with complete relativism as to the end. They confuse the epistemological question of whether the truth is there with the psychological question of how to get to it.

Personality theory is confined to a single page. Considering the bafflements occasioned by that one page, it may be just as well. For instance: "One point of view looks upon the personality as a whole, global unit, complex in nature, and therefore virtually unanalyzable." Another "point of view is unitary and therefore analyzable." And, predictably, there is nothing about the essence of man.

Least satisfactory is the treatment of intelligence, which is bracketed with and not differentiated from, ability. The discussion gives the impression that the stress on linguistic and numerical items on I.Q. tests is arbitrary and even capricious. This is not so. There is abundant statistical evidence to show the relationship of these skills, especially the linguistic, to the *g*-factor.

About this book, as about many others in its field, one can say: It *could* be a useful thing, if the reader views it in a moral and logical context not supplied by the authors.

ROBERT B. NORDBERG

Department of Education
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SCHOOL FINANCE by William E. Rosenstengel and Jefferson N. Eastmond. New York: Ronald Press Company, 1957. Pp. vii + 442. \$6.50.

Rapid social changes since World War II have produced in the public schools and in the private schools an enrollment which is much larger than would have been expected a generation ago. The economic level achieved by Americans since the war has also been most unusual. Added to these factors is the changing value of the dollar which seems to be decreasing in actual purchasing power with the passage of the weeks. Considering all these elements in modern school administration, there is an evident need for understanding these problems by school administrators and school business managers. They need, not only to know the old problems which are

still present, but to be aware of the new problems brought to the surface by changing conditions in economic and social life.

A thorough explanation of the fundamentals and practices of public school finance is contained in this noteworthy volume by Professors Rosenstengel and Eastmond. The facts and principles of financial management are presented in a most lucid manner. The book is divided into four parts. Part One discusses the principles which are important in understanding public school finance, with emphasis on the background and development of these principles. The methods of financing public education and the structural and operational features of a satisfactory state program of finance are included in another part of the book. Still another section treats of the management of school funds on the local level. For it is not only the state department which must have personnel equipped to handle the complex financial organization of the school system, but also the personnel on the local level. The local school administrator must have the necessary knowledge and skill required for determining the budget, and for managing the income, indebtedness and expenditures of the school system in order to advise the local board of education on these school matters. The special problems which the administrator must face in connection with the financial management of the school, such as payroll procedures, insurance, and transportation, are discussed in the final section of the book.

The authors are well qualified to present such material. Each has had extensive experience in the field of education. Professor Rosenstengel has taught at the University of North Carolina since 1929 and has included in his courses the very aspects of the school management with which this book deals. Professor Eastmond is associate professor of education at Brigham Young University and has served as chairman of the Utah Educational Research Council. From the wealth of experience and knowledge of the authors has come this excellent presentation of detailed information and suggested solutions to the problems which face every school administrator. The book is thoroughly integrated and places public education in its proper perspective with other governmental services. It analyzes the extent to which the United States has been supporting education and what effort must be made to develop an educational program which considers quality as well as cost.

Each chapter presents the student with carefully chosen topics

for study and discussion, and to each chapter is appended a selected list of references. Designed primarily for the student who is planning a career in school administration this book presents in detail the actual problems and conditions facing superintendents, principals and business managers charged with administering school funds. Well written and logical in presentation this book is a worth-while addition to the field of school finance. Catholic school administrators and prospective administrators may well profit from the careful analysis and description of the principles of school finance contained in this book. To these and to all even remotely interested in schools and their cost, this book is recommended.

JOHN F. NEVINS

The Catholic University of America



FREEDOM IS NOT FREE: A STUDY OF DYNAMIC DEMOCRACY by Wellington J. Griffith, Jr. Cincinnati: C. J. Krehbiel Company, 1956. Pp. 72. \$2.50.

The purpose of this brochure is to answer certain basic questions concerned with the principles and the practices of the American form of government. The material is based largely on the platform lecture experiences of the author. Among some of the topics considered are: the spirituality of the founding Fathers, the sources of freedom, the meaning of liberty and justice, the significance of inalienable rights, and the responsibilities of citizenship.

The first part of the work deals with the fundamental ideas upon which the American government is based. Later chapters are devoted to the application of these ideals to the individual citizen. The texts of four documents, the Mayflower Compact, the Declaration of Independence, the Constitution of the United States, and the Bill of Rights, and a list of selected references, conclude the volume.

There is nothing new in the book. Its importance lies in the simple and emphatic restatement of basic beliefs, including faith in God. The writer points out that man is created in the image of God, that God meant that mankind, with divine guidance, is capable of self government. The writer's own recent public experiences lends a fresh vitality to the statement. Graphic techniques including

italicized words, brief but appealing chapter titles, and self-explanatory illustrations enhance the reading of the book.

For inspiration and for review the work is recommended to teachers and students, social scientists, and journalists.

GEORGE F. DONOVAN

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APOSTOLIC SANCTITY IN THE WORLD, edited by Joseph E. Haley, C.S.C., Notre Dame, Ind.: University of Notre Dame Press, 1957. Pp. xiv + 210. \$3.75.

The principal portion of this book consists of papers that were delivered at conferences dealing with secular institutes and related matters, which were held in the United States between the years 1952 and 1956. Since these papers were delivered by different persons at different times it was inevitable that there would be some repetition. Nevertheless, the editor, Father Joseph E. Haley, C.S.C., around whom much of the study on secular institutes in this country has centered, has done a creditable job of arranging the papers so as to present a logical development of ideas pertaining to the need for and nature of secular institutes.

One finds in this book a forceful presentation of the urgent need at the present time for a new form of the apostolate that will be capable of exerting a truly Christian influence in the professions and in social life in general. It is pointed out that this can be done effectively only by persons, mostly lay, who are members of these professions and who are directly involved in social matters. (pp. 18 ff.) As stated by the present Holy Father in his *Motu proprio* of March 12, 1948, it is an apostolate that must be practiced "not only in the world, but as of the world." (p. 141) Accordingly, the task to be performed can hardly be done effectively by religious, who must live a life in common and wear a distinctive garb. (p. 47) On the other hand, it is argued that something more is needed at present than Catholic Action alone, for the latter lacks the stability of membership and the opportunity for intensive spiritual and technical training which certain areas of the apostolate of today demands. (cf. p. 90)

Secular institutes are designed to fill this gap in the apostolate

of the Church by providing a stable organized means whereby apostolic persons may lead a life of total dedication while they remain in the world. (p. 47) Accordingly, the members of these institutes take vows or promises of poverty, chastity, and obedience accommodated to the nature of their work and their life in the world. While the vow or promise of obedience constitutes a stable bond between the members and the institute, the institute must similarly commit itself to providing for the needs of its members. Thus the Special Law of Secular Institutes obliges the institute to establish at least one house which will serve not only as an administrative headquarters and a center for spiritual formation, but also as a place to provide for the care of infirm members. (pp. 134 f.)

The apostolic work of secular institutes is as varied as the needs of the modern apostolate. In some instances this work may consist simply of members exercising their respective professions in an apostolic manner as individuals. (pp. 154 f.) In others it will consist of performing specific tasks committed to them by their superiors or the bishop of the place, such as training leaders for Catholic Action, staffing information centers, operating boarding homes for young women, conducting social action programs, teaching catechism, and work in mission fields. (pp. 122, 182, 186)

The book, *Apostolic Sanctity in the World*, contains a wealth of material that should be of interest to every Catholic educator or person engaged in training and counseling young people. It should be of special interest, however, to anyone connected with the work of the lay apostolate. In addition to the papers explaining the background and nature of secular institutes the book contains an English translation of official documents pertaining to their establishment, for which the various papers serve as a convenient commentary. Further study is facilitated by an extensive bibliography on secular institutes and related matters. Those interested in this new form of the apostolate in a practical way will find a useful description, along with the addresses of the headquarters, of nine secular institutes, ten approved pious unions, and three societies aspiring to canonical approval, which now have headquarters in the United States or Canada.

PATRICK W. GEARTY

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READING CAN BE FUN by Ellen C. Henderson. New York: Exposition Press, 1956. Pp. 172. \$3.00.

Mary Sage, breathless and excited, ran up the back steps of neighbor Sara Smith's house, waving a copy of Rudolf Flesch's book *Why Johnny Can't Read*. She found the neighbor lady calm and composed, and willing, even eager, to teach *her* Johnny how to read in easy-as-pie fashion. It seems that Mrs. Sage, happily married to kind, intelligent, understanding Engineer Bill Sage and the proud parent of little Johnny has been scared to death by the unceremonious blasting of Mr. Flesch's book.

In this folksy little scene, Mrs. Henderson has her heroine (1) deny Mr. Flesch's major, (2) promise to teach Mrs. Sage how to teach Johnny, and (3) send the Sages off to build the dam with the confident self-assurance that, "Johnny *can* learn to read!"

The remainder of the book gives a very detailed analysis of Mrs. Henderson's method of teaching reading. She covers the subject from reading readiness to the relation between oral and silent reading. She goes into the intricacies of the alphabet, reading and its relation to ideas, oral reading, remedial speech, phonics, and choral speaking. One becomes very conscious of Mrs. Henderson's vast background in speech.

Generally speaking, the program she outlines is solidly founded, with an eye to the obvious difficulties encountered in many of our schools. She spends a great deal of time explaining how teachers can overcome such difficulties as stilted pronunciation and the tendency for beginners to read words, and not phrases or ideas. For this we heartily applaud her. She reads for *meaning*!

But there are a few inconsistencies in her treatment of the reading problems. She starts the child at the beginning—with the alphabet—and then goes on to say that "word guessing" will always be a part of the reading process. We think that she means to highlight the importance of context clues, because on page 60 among a list of helps she says, "He may guess a meaning which will give a consistent interpretation to the phrase or the sentence."

At the top of the same page, however, she makes the following statement: "Johnny first remembers sentences without becoming conscious of the words. . . ." On page 56 she says, "Up to this time, Johnny has been learning to read by what is known as *sight reading*. (Italics hers.) With the sight method, the learner first sees

the sentence, then the word. He sees the word as a whole, not as made of individual letters." This does not square very well with her method of teaching the fundamentals. Where does the child make an easy transition from the letters (which he was taught first) to the sentence (which he sees first)?

The book gives the impression in the first chapter that it was written with the parent in mind. But as it progresses, it becomes much too technical, and requires a great amount of "aids" like cut-out letters, files, hooks, scrapbooks, and the like. If the full program were to be followed, Engineer Sage would have to limit greatly his time at the dam, in order to keep the games and fun material in sufficient supply for Johnny and his mother.

WILLIAM M. ROCHE

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Diocese of Rochester



SCHOOL PUBLIC RELATIONS by Leslie W. Kindred. New York: Prentice-Hall, Inc., 1957. Pp. x + 454. \$6.00.

There is no doubt that the field of public relations has grown considerably in recent years. From a little known, oft-neglected aspect of the school system, public relations has assumed the authority of a specialized field of endeavor. This is apparent from the introduction of college and university courses in the field, from the increased number of school publications, and radio and television programs under the direction of the school. In the business world various and varied attempts are made to "sell" the products of industry and manufacturing. Millions of dollars are expended each year by companies anxious to make the vast American public aware of the worth of their products. Public relations has become big business. In a similar if less intensified manner, public relations has become important to schools and school systems. This importance has been encouraged by the multitude of problems which face the schools in the present day and the increasing need to educate the people to the needs of the school.

This book is composed of six sections dealing with various aspects of a good public relations program for the school. The importance

of knowing the community in which the school is located and the means by which this knowledge is to be gained form one division of the book. The relations which should exist between the members of the staff of the school, between the staff and parents, and pupil-teacher relations are treated extensively. Of particular interest is the chapter on newspaper publicity. It is a sad but true fact that stories appearing in local newspapers emphasize the success in sports of the school teams far more often than any intellectual attainment on the part of the pupils. So often too, is there found in newspapers the accounts of incidents detrimental to the school rather than beneficial. In a splendid exposition the author shows how the school may establish a liaison between the newspaper and the school for the purpose of stimulating stories of public interest which are of benefit to the school. The importance of the "Open House" at the school is portrayed. The value of visits by leaders of the community, both civic and industrial, is shown in a convincing manner which conveys realistically the large part the school may play in the growth of the community.

Contained in this book is the whole program of school public relations. The complete field is considered, from the inception of the program to its fulfillment. That the book is well worth the price is evident at first perusal. Many of the ideas are not new but are presented in a novel way which will be of value to every school administrator, teacher, and public relations personnel. For the Catholic educator the book will be of special interest. Although its treatment is from the public school viewpoint, nevertheless it is obvious that it can be of help to Catholic school officials. Surely the Catholic school educator should be concerned over the interest shown by parents and the community. Too little and too late, has often been the story of Catholic school public relations. There is a real need for better techniques, better programs, in brief, better public relations. This book attempts to present the solution to these problems. The author has succeeded in no small way.

JOHN F. NEVINS

The Catholic University of America

BOOKS RECEIVED

Educational

- A Catholic Catechism*. New York: Herder and Herder. Pp. 448. \$4.95.
- Cribben, James J., and others. *It's Your Life*. Garden City, N. Y.: Declan X. McMullen Co., Inc. Pp. 348. \$2.48.
- Dudycha, George J. *Learn More with Less Effort*. New York: Harper and Brothers. Pp. 240. \$2.75.
- Francis Assisi, C.S.A., Sister M. *The Bong-Bong Princess*. Milwaukee: Bruce Publishing Co. Pp. 28. \$0.50.
- Kingsley, Helen. *Ready for School?* New York: Greenwich Book Publishers. Pp. 32. \$2.00.
- Mallinson, Vernon. *An Introduction to the Study of Comparative Education*. New York: Macmillan Co. Pp. 249. \$3.50.
- Whitney, Frank P. *School and I*. Yellow Springs, Ohio: Antioch Press. Pp. 173. \$3.00.
- Youth Wants to Grow*. New Rochelle, N. Y.: Salesian Missions. Pp. 32.

General

- Dachauer, S.J., Alban J. *The Rural Life Prayerbook*. Des Moines: National Catholic Rural Life Conference. Pp. 416. \$3.75.
- Directory of American Psychological Services — 1957*. St. Louis: American Board for Psychological Services. Pp. 161. \$1.00.
- Meadows, Denis. *A Popular History of the Jesuits*. New York: Macmillan Co. Pp. 160. \$3.50.
- Mosby's Review of Practical Nursing*. St. Louis: C. V. Mosby Co. Pp. 354. \$4.25.
- Paperbound Books in Print*. New York: R. R. Bowker Co. Pp. 171. \$2.00.
- Trochu, Francis. *Saint Bernadette Soubirous, 1844-1879*. Translated by John Joyce, S.J. New York: Pantheon Books, Inc. Pp. 400. \$4.95.
- Van Noort, Msgr. G. *Christ's Church: Dogmatic Theology*. Vol. II. Translated by John J. Castelot and William R. Murphy. Westminster, Md.: Newman Press. Pp. 428. \$7.00.

NEWS OF PRODUCTS AND SERVICES

THE SECRET CONCLAVE

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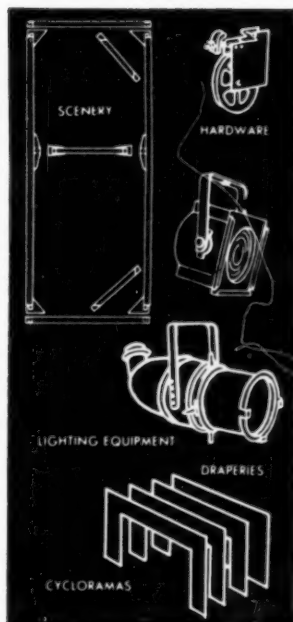
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